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**MISSIONARY REVIEW OF THE WORLD.\***

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A GREAT EXIGENCY IN THE WORK OF MISSIONS.—  
THE FACT, THE CAUSES, AND THE REMEDY.

BY THE EDITOR-IN-CHIEF.

Great is the value of a *candid mind*. We need to be on our guard, not only against moral untruth, but also against a more subtle intellectual dishonesty. To be white like the light, clear, lustrous, transparent; to welcome light with all its revelations; to be free from all undue bias, both open to conviction and obedient to conviction—this is to have that rare virtue of candor, which lies at the root of all high excellence.

If we are to get a clear view of the present aspects and prospects of missions, we need, first of all, downright honesty in facing facts and feeling their force. To be wedded to any theory, to have any mental reservations, to be unwilling to see the truth, and profit by its teaching, to be disposed unduly to apologize for existing defects and unfaithfulness, is to shut the mental eye when it most needs to be open and clear-visioned. And, as in ascertaining the truth, so in expressing it, the first thing is to be true to conviction and so loyal to truth itself. We must deal frankly with one another; any accommodation of the message to the mood of the hearer is a compromise with honesty, and helps to perpetuate the evil which we need to unveil and remove.

Such candor makes impossible blindness to certain patent and alarming facts. No such emergency in missions has been known since Carey went to India and Judson to Burma. God has thrown open the doors of five continents, given every facility for rapid travel and transportation, and supplied translations of the Scripture by the hundreds, and provided for their swift multiplication by the press, and their wide scattering over the globe. Fifty millions of communicants are in Protestant churches, with untold millions of money at their disposal. We are at the threshold of a new century, with a hundred years of heroic missionary lives behind us, and with astonishing fruits of their seed-growing already apparent in many lands.

\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

Yet, at this very time, missions have come to such a critical state that, like Nehemiah, we have sounded the trumpet to call all the Lord's workers to the one place in the wall where for the time the assault of the enemy is concentrated.

The first question is, what is the trouble? To find out the disease is the first step toward its cure. What has brought on this crisis? While the same causes continue at work, in vain we seek to remove the defects and prevent the results. There seems to be abundant activity, with good organization, and no serious lack of general information. Workers offer for the field in unprecedented numbers, and there is greater financial ability in the Church than ever. Missionary societies have greatly multiplied, and the working machinery of missions is more perfect than ever. And yet the cry goes forth on all sides "RETRENCH!" and we can not send new laborers or even support those now in the field; and there is a general apprehension, on the part of intelligent friends of missions, that matters are apparently growing worse instead of better.

Certain causes of such apathy about missions, it requires only the open eye to perceive; first of all we mention:

#### I. THE SCIENTIFIC SPIRIT OF OUR DAY.

There need be no such antagonism, but there is, and it is another most conspicuous fact. Never has there been such an epoch of scientific discovery and revolution. Scientific thought moves by gigantic strides and leaps. Ten years of this last half century have outrun a thousand of the years before Christ. There is scarce a month, a week, a day, that some new surprise does not astonish us. Electricity was not discovered, as an applied power, until the days of Franklin (tho Dr. Gilbert in 1600, and DuFay in 1733, had investigated its phenomena); and now, one hundred and fifty years later, electricity is the absorbing theme of thought, the one force, driving all else out of the world's market. It has become our motor, messenger, illuminator; it has given us the eye that penetrates to the invisible, and it is every day entering some new realm hitherto thought to be beyond our knowledge. This is but one illustration of the strides of modern science. As a natural consequence, attention is diverted from spiritual things. The eyes are dazzled as in a glare of light, or a display of fireworks; the ears are full of the noise of human activity, and the blare of trumpets that announce new wonders and prophesy greater things to come. The engrossing, bewildering attractions and fascinations of material progress drink up vitality and energy, and divert the mind from eternal realities.

But there is a destructive, as well as constructive, tendency in modern scientific thought. Men make a god of science, become idolaters, and practically, if not actually, say: "There is no God." Faith in



nature displaces faith in the Creator. Like the Babel builders, scientists engage in such bold schemes and achieve such success that they become arrogant and defiant, and will be restrained in nothing which they have imagined to do.

One example may suffice. Darwin was the most conspicuous advocate of evolution in our day. He gave all his power of mind and stores of learning to establish the theory of man's descent from the brute, and the tendency of his system has naturally been to subject man more or less to the rule of the brute instinct. One paragraph, in his "Descent of Man," shows the drift of evolutionary science. Referring to the struggle of the weak against the strong in the animal sphere, and the survival of the fittest, as having the natural tendency constantly to eliminate the feeble, diseased, and helpless, from the animal creation—he says, that the civilized races of the world by protecting the weak, and providing asylums for the diseased and crippled, constantly promote the survival of the unfittest and the perpetuation of the abnormal forms of life. Of course, the inference logically is that our philanthropy and missionary policy are unwise. We ought to let nature take its course, and drive the feeble and imperfect classes off the stage of life, and so promote the reign of a complete and normal human development. Without saying so in words, the whole logical outcome of his position is in this direction, and such we believe to be the unspoken sentiment of many of the votaries of science. Leave Nature to take care of itself, and only those who deserve to survive, will survive, and so the feebler classes will disappear among men. That no injustice be done to Mr. Darwin we give his own words from the "Descent of Man," 1:161:

With savages the weak in body or mind are soon eliminated (*i. e.*, they die or are killed off), and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination. We build asylums for the imbecile, the maimed, and the sick; we institute poor-laws, and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands who, from a weak constitution, would formerly have succumbed to smallpox. Thus the weak members of civilized society propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but, excepting in the case of the man himself, hardly any one is so ignorant as to allow his worst animals to breed.\*

The inference is plain: To build asylums, institute poor-laws, to vaccinate, to seek to prolong the lives of the weaker, lower, more degraded, to carry on missions among the outcasts at home, or the

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\* Morris Prescott "Conquest of Science and Religion," p. 267.

savages and brutal pagans abroad, is misdirected benevolence, and in fact no benevolence at all, for it is perpetuating a degenerate stock that should be left to the process of elimination by disease or other means of extermination !

How utterly this is at variance with the Master's teaching and example, no true disciple will fail to perceive. The drift of science is toward materialism and naturalism and away from the supernatural and the spiritual. There is no necessary antagonism, for all knowledge belongs to God's realm—but man is finite and fallible, and he becomes absorbed in his pet studies and loses all breadth of vision, and such absorption is one form of idolatry.

## II. THE LIBERAL SPIRIT OF THE DAY.

This is scarcely less fatal to missionary enterprise. Christianity admits but one God, one Savior, and one way of salvation. Charity must not be confounded with laxity. To admit other religions in any sense to an equality or even to a competition with the faith of Christ is to deny that faith altogether, by disputing its unique claim to supremacy.

Never has the Church shown more disposition to fraternize with false systems, to overlook and even to deny their falsity. Sometimes more readiness has been manifested to reach out a hand of recognition to faiths that deny Christ's claim altogether, than to welcome to fellowship sincere disciples in other communions. Intolerance has swung to the other extreme of liberality toward Buddhists and Brahmanists, Confucianists, and Parsees! While sectarian rivalries had scarce abated their violence, parliaments of religion were welcoming representatives of every conceivable creed, negative and positive, to a fraternal embrace. We can not give sanction to error without lowering the authority of truth. Charity ceases to be an angel of God, and becomes a messenger of Satan, whenever she extends to error the recognition that truth alone can claim. Between two disciples the bond can not be too close, for, however divided in non-essentials, they are one in primary truths; but a close bond between disciples and those who deny our Divine Lord and only Savior, is a practical denial of the essentials themselves.

Thus far we have dealt with that scientific, and kindred, skeptical spirit which is found pervading the whole structure of society. Let us come closer to the very *Church life* and consider :

## III. THE SECULAR SPIRIT.

Man is a trinity of spirit, soul, and body. The soul intermediate between the other two may turn either way, and become closely identified with either body or spirit. If the soul turns toward the *body*, and is absorbed in its appetites, lusts, and material surroundings, the man becomes *carnal*; if toward the spirit, engrossed in the higher, un-

seen life and its verities, the man becomes *spiritual*. These two conditions being utterly contrary, can not coexist, the mirror reflects that toward which it habitually turns; and the carnal mind is as dull and blind, and dead to spiritual truths and facts, as the spiritual mind is quick to apprehend and appreciate them.

The Church in our day is essentially *secularized*. The mind even of disciples is turned worldward, absorbed in the temporal. Eating and drinking, dressing and amusing oneself, and enjoying life generally, practically absorb our energies. There is lavish expenditure on self-indulgence, and a worse hoarding for the gratification of having and of holding. Gaiety dissipates sobriety and frivolity wastes time and strength. These are facts, and we know them to be. Foreign missions are neither approacht nor apprehended from this secular side; they belong to another realm, and can be seen and felt in all their magnitude, both of obligation and opportunity, only from the spiritual side and by the spiritual mind. And to those who wilfully choose, or thoughtlessly allow themselves to be engrossed in the fashion of this world which passeth away—like the stage scenery of a theater, to be at once displaced by some other show of paint and pasteboard—it is not strange if the claims and charms of missions make no practical appeal. In just such proportion as a disciple becomes carnal, and material treasures and secular pleasures get strong hold on him, in just that proportion does he lose all enthusiasm for missions, if, indeed, he ever had any. A secular church never was and never can be a missionary church. Its contributions may seem large, but some motive of respectability, some pride of ecclesiastical leadership, some impulse of a worldly character lies behind such outward show of good works. Missions for lost souls belong to a realm of thought and conviction, of passion and devotion, lifted far above what is of the earth, earthy and earthly. Zeal for a world's evangelization finds, in the Word of God, its meat, and, in the atmosphere of the secret place with God, its breath. Therefore, only Bible-loving and prayer-loving disciples feel the passion for human salvation that impels them to live and give for the spread of the good tidings. The secular spirit makes us blind, deaf, and dull of preception to all those claims of duty and appeals of love which by their very nature address a higher set of faculties, and can get no grip upon a worldly and selfish soul.

The prevalence of the secular spirit always therefore brings the decay of the spirit of missions. The Church, like the human individuals composing it, has its body and spirit, its links with time and with eternity, and when the temporal is unduly magnified, the eternal is correspondingly belittled. Man, not only like a mirror, *reflects* that toward which he is habitually turned, but like a photographic plate, he *retains* the image. The carnal mind is the sensitive mirror which, turned downward, has taken on the image of the earthly, the



spiritual mind is the mirror which, turned upward, has received the impression of the heavenly.

Now, looking at the modern Church as a whole, is there any doubt which way the mirror is turned, or what class of images most occupy the reflected powers of average disciples. Dares any honest man dispute that the prevailing atmosphere of Church life is essentially secular? that wealth, fashion, fame, formalism, culture, caste, polite society, worldly opinion, intellectuality, have crowded out simple worship, self-denial, passion for souls, devoutness of spirit, spirituality, and whole-souled devotion to God? Is not dependence on the material and temporal, devotion to the esthetic in art and architecture, music and dress, far more regnant than the Spirit of God in the practical administration of Church life? To this question most devout souls give but one melancholy answer.

Now the spirit of this world is not the Spirit of God, and is essentially hostile to the spirit of missions. A worldly church, we repeat, never was a missionary church, or if the *work* of missions survives, the *spirit* of missions is quenched, the body of organization lacks the soul of Holy Ghost inspiration, and the work is carried on in the energy of the flesh, not of the Spirit. A man, or a church that is not spiritual, can not even feel the force of the appeal and motive of missions, and a thousand pretexts are at hand to evade earnest absorption in an enterprise so unselfish and divine. It does not "pay," the "results" are not adequate, the "field" is too far off, the "sacrifice" too costly, the work at home too imperative; or, perhaps there is even a question as to whether the heathen are not full as well off without the missionary, and their religions are not good enough—all forms of one ethnic faith gradually evolving the final eclectic and perfect religion.

#### IV. THE SELFISH SPIRIT.

This is so akin to the secular as to be called its twin brother. And this is the far too abounding spirit of our day. It exhibits itself mainly in two forms, *indulgence of self* and *indifference to others*.

The present extravagance in Church life as well as world life, is one of the amazing facts of history. Think of a woman's dress made of thousand dollar bank notes, with still costlier certificates of stock wrought into its sleeves; and of a funeral where the casket alone cost thirty thousand dollars. Think of wealth, hoarded and held by professing disciples, which if piled up in silver dollars would reach hundreds of miles high. What of a single silver service, kept in burglar-proof vaults, that might build one thousand chapels in Inland China; of a single clock in a Christian's drawing-room that would have supplied ten missionaries for a year to Uganda; of a single porter's lodge that would have set up five hundred Christian presses in India!



Such self-indulgence must breed indifference to spiritual claims and needs. One can not supremely study his own pleasure, or even profit, and at the same time be consumed with zeal for the salvation of souls. All such temporal enrichment means to others spiritual impoverishment, and the two will always go together. He who saves his life, loses it, as he who saves the seed loses the crop. Selfishness as surely eats away the vitals of missionary interest as the barnacles ate away the hulk of the *Albatross* and sunk her in mid-ocean. It is the "magic skin," which contracts with every indulgence of the wearer until the very breath of spiritual life is no more.

Professor F. L. Chapell, of Boston, has suggested an explanation of the present state of the nominal Church which is as startling as it is original: that "He who restraineth," referred to in second Thessalonians ii : 6, 7, is the Holy Spirit. He suggests that the Spirit has, since His advent at Pentecost, been the great restraining power hindering the full development of evil; that in the Church He acts as a restrainer of heretical opinion and unholy practice, holding believers firmly to the truth and piety; and in the world becoming a personal barrier to the development of infidelity and irreligion. Dr. Chapell also suggests, that, before the final appearance and triumph of the Antichrist, the Spirit will be *practically withdrawn from the Church as a body*, leaving error in doctrine and practise to triumph in the great apostasy, and so leaving the wickedness of the world to come to its full stature and daring audacity of blasphemy in the Man of Sin.

If we apply this key to the present state of things both in the Church and the world we are struck with a startling correspondence of facts. Is there no evidence of a virtual withdrawal of the Holy Spirit from the Church as a whole?

Let us stop carefully to consider this. The Holy Spirit's office is one of *administration*. In the body of Christ, every member is to be under His control as absolutely as the members and organs of the body are under the sway of the will. The moment my hand or even my little finger ceases to respond to my will, I know that the nerve link is broken; there is paralysis. And when, in the Church, the members cease to respond to the will of the Spirit and yield to His motions, there is no longer a vital connection—it is a spiritual paralysis, and practically the Spirit is withdrawn. Any disease is possible when the spirit of life in the body no longer controls. It is life that restrains disease, for life is the secret of health; it is life that restrains death, for it is *Life*. And so, an individual disciple or the collective body of disciples may grieve and quench the Spirit of God, so that iniquity abounds, while love waxes cold.

If this be the clue to the present situation, the whole mystery is solved. For more than a quarter century has gone on the rapid undermining of popular faith in the inspired and infallible Word of

God. Under the polite name of literary or historical criticism, the profest scholarship of the world has been repudiating the historical character of all the earlier books of the Bible. Dr. Harper says the earlier chapters of Genesis contain not a true history but an "ideal history;" and Wellhausen defines an ideal history as a falsified record fraudulently markt under the guise of a true record. The revelation of the one true God is held to be the invention of a later age; and the "Jehovah" of Hebrew history originally a local divinity of paganism. Abraham and his fellow patriarchs become mythical personages; the sublime mission of Moses, and the Mosaic code, the driftwood of tradition. Pure monotheism was not a faith held by Adam, but the product of evolution. The Pentateuch was fabricated by some unknown editor about the "age of Jeremiah." Jesus Christ gave His sanction to erroneous opinion about the Mosaic origin of the so-called books of Moses, and the Davidic origin of the Psalms, such as the hundred and tenth, but He either conformed to current notions which He did not care to contradict, or else He knew no better! \*

Of such modes of Biblical criticism the late Professor F. D. Maurice well says, that if Moses himself had constructed his own writings in such manner, and then pretended he had a Divine mission, "he would have framed the most incongruous scheme of falsehood ever palmed off on the world, and his name ought to be held accurst as that of the wickedest of all liars and blasphemers."

It behooves us to ask candidly whether the prevalence of a scientific, liberal, secular, and selfish spirit, such as we have seen to prevail even in the Church is not virtually a *repudiation of the Holy Spirit, as the Divine Administrator in the Church!* Is there any risk that the Holy Spirit is withdrawing from the Church at large? Paul warns *individual* disciples not to *grieve*, not to *quench*, the Spirit. Is there no similar risk on the part of the *Church?* The Holy Spirit will not perhaps altogether *abandon* the Church; but may not the Holy Dove, grieved by this insulting indifference and practical antagonism, withdraw and retire, as into His own secret place, away from the strife of tongues and the confusion of contending and hostile spirits, thus ceasing practically to occupy His proper seat of authority and administration?

Many most devout Scripture students, besides Dr. Chapell, have come to accept the interpretation that makes the reference in Second Thessalonians ii: 7, "Only He who now hindereth (or restraineth) will continue to restrain until he be withdrawn"—to mean the Holy Spirit. Satan is represented as the hinderer of good—the Spirit of God as the Hinderer of evil. The two are exactly in opposition. The Mystery of Iniquity has been at work in the world always, and what has prevented its coming to complete and daring development has

\* This is the language of some "Oxford scholars."

been this divinely restraining power of God especially as manifested in the Church. And, not until this restraining power is withdrawn, will the power of evil triumph and come to its last great gigantic growth of wickedness. If this interpretation be true, it involves one of the most awful warnings found in Scripture, and all that in the Church grieves the Spirit and repels His holy influences tends to withdraw His restraints and give Evil its monstrous and final growth in the personal Antichrist—the man of sin, in whom all the malignant forces of the world, the flesh, and the devil, of mammon, of blasphemy, of iniquity, are to head up and come to an incarnation.

“C. H. M.” in his notes on Numbers, shows how a kindred warning is found in the Old Testament. God’s practical dwelling among His people was dependent on their love and loyalty, faith and obedience. When they indulged in idolatrous, sensual, carnal lusts, and vexed Him, He withdrew, and immediately all conceivable forms of curse came upon them. Human foes, Satanic foes, wild beasts, incurable diseases, restrained by God’s presence, now, in His absence, raged furiously. Defeat in war, slavery to sin, ravages of beasts and serpents, desolation by famine, plague, pestilence, caused them to die in thousands—even the earth became their enemy and opened its jaws to devour them.

#### THE REMEDY.

And now *what is the remedy for the present exigency in the work of missions, both at home and abroad?* Whatever be the causes of the present straits, in sending forth and supporting laborers, one thing is sure: there can be but one cure for all spiritual ills, namely, a closer bond of identification with God. This will be manifested in several ways:

1. *A more complete submission to Divine authority.* Our marching orders are indisputably plain. God has left no doubt about our duty. He has said *Go—go into all the world—go, preach the Gospel to every nation and every creature.* Missions do not depend on the argument of logic, on the motives of expediency, or on the calculation of probable or possible results; but first of all on a *Divine command* repeated at the close of each Gospel narrative, and once more in the opening of the Acts. He who disputes the duty of preaching the Gospel throughout the world joins issue with God; flings himself on the bosses of Jehovah’s buckler.

2. *A far higher form of identification with God is sympathy with His plan and love.* He has graciously called us to His help in working out a scheme for human redemption. We observe in Adam’s creation a threefold dignity given to man: he was created prophet, priest, and king—prophet, in his power to read and interpret the will of God; priest, in the right to stand before God in intimate fellowship; king, in the dominion over the creation given to him as God’s



representative. The fall forfeited all at once. Adam lost the prophetic faculty, the priestly right, the kingly scepter. God's plan for man's redemption includes his threefold reinstatement. By the work of Christ, as High Priest and sacrifice, both in one, man is made priest; by the power of a regenerating and sanctifying Spirit, he is made to understand the will of God; and by the identification with Christ the King, he is made also a king unto God. And to be at one with God in redemption, is to cooperate with the Godhead in this restoration of fallen man to his primal dignity. To see this Divine plan in the Scriptures and in history—to see that God has made every true believer a coworker with Father, Son, and Holy Ghost in bringing the great consummation to pass—that is the inspiration to missions. There is no other motive comparable with it, in inducing constant, loyal, and cheerful activity in evangelization. Christ came once to make such final triumph possible, laying in human hearts the foundation of His future Kingdom. He is coming once again to set up His throne among a prepared people. And every believer who is also a worker in Christ helps to bring on this great final triumph. To the obedient souls, witnessing to Christ everywhere, there comes the charm and compensation of the threefold presence: that of Christ, "Lo, I am with you alway;" of the Spirit, whom God has specially "given to them that obey Him;" of the Father, who comes and loves to abide with the obedient. (John xiv: 23.)

There are two memorable passages in which the expression, "the uttermost part" is employed (Psalm ii. and Acts i: 8). In the former the uttermost parts are promised as the inheritance and possession of the Son. In Acts i. 8, the witness of disciples in the uttermost part is commanded as *the way* in which the promise is to be fulfilled. And it is not too much to say that Christ never will possess the uttermost parts until the Church takes earnest hold of this great duty, and bears her witness everywhere.

To see this as both duty and privilege is, as has been said, the grand inspiration to missions. It sets one afire with holy zeal.

3. But we must find a third remedy for existing apathy and inactivity, *in a thoroughly Biblical hope as the basis of our work*. "Hope deferred maketh the heart sick," and of nothing is this more true than of deferred expectations in spiritual work. To many the purpose of missions is the *conversion of the world in this dispensation*. For that expectation we can see not the slightest Biblical basis. This age is uniformly presented as the age of *outgathering from the world*, as the term *ecclesia* suggests. And the consistent testimony of Scripture is that the world is to maintain to the end of the age its antagonism to the Gospel, even under the form of godliness denying the power thereof—and that even in the Church there is to be a falling away—because iniquity abounds the love of many waxing cold. To



work, aiming at and expecting the conversion of the world in this age, is to meet only disappointment, because we are not working on a Biblical basis and have no promise to justify our hope. At the end of the nineteenth century since Christ was born, the Gospel has never yet even *reached the ears* of every human creature, much less has everybody been *converted*. Nay, there are many more of the children of this world than of the light, and they increase by natural birth faster than disciples by the birth from above. Altho the Church is growing, it is not growing fast enough to hold its own—the world is constantly gaining on the Church. At present rate of progress, in one hundred years, the *number* of disciples, the *proportion* of Church members to the earth's population, will be less than to-day.

To those who see this teaching of Holy Scripture, and build up work on a thoroughly Scriptural foundation, there is no discouragement. They see everything to be exactly as our Lord said: Tares and wheat growing together and practically indistinguishable. The Church has never yet compared numerically with the world, and never will in this age! But he who goes on bearing his witness to the Lord, will see more and more glorious results wrought in the mission fields, and will help fulfil the conditions that prepare for the Lord's return. This view may not be popular, but is it not true? Hundreds who, having felt the discouragement of working under a false expectation and finding results so utterly disappointing, are enabled to see that this is the age of the *ecclesia*, when God is "visiting the nations *to take out of them a people* for His name," and that this is all that He promises or designs, this side of Christ's reappearing—all those who find this basis for preaching and testimony, forever bid farewell to illusive and delusive dreams, and know the inexpressible joy of working for actually realized results.

4. We only add that a remedy for the present exigency in missions is to be found in *supreme dependence on God and on the means He has instituted*. These are four: *going* if you can go and *sending* if you can not go; *giving*, as stewards of God, and *praying*, as God's intercessors. There is all God's philosophy of missions. All the worldly arguments and methods whereby foreign missions are urged are as nothing to the faithful use of these four simple all-comprehensive means. And when to all this is added the inspiration of history, what motive is needed more? God has always blest the Church just so far as the work of missions has been earnestly taken up, and the story of missions for the past one hundred years is pregnant with holy inspiration to heroism and faith, and reads like the chapters in the Acts of the Apostles which are aflame with miracles of divine presence and power!

Would to God there could be such a combined movement all along the line as would speedily carry the Gospel message to every living soul!

## THE YEAR IN JAPAN.

REV. GEORGE WILLIAM KNOX, D.D., RYE, NEW YORK.

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The year in Japan has been uneventful. The only exception is the latest news brought us by the telegraph. Count Ito has resigned his office as prime minister, and in resigning recommends the adoption by the emperor of the policy of party cabinets for the future. If the announcement be correct a long and bitter struggle ends, and Japan enters upon a new stage of political progress. Henceforth, as in England, the parliament is to be supreme.

A BRIEF RÉSUMÉ.—We have chronicled, these years past, the political development of Japan. It has been for the most part obscure and uninteresting. Cabinet has followed cabinet, and parliament after parliament has been dissolved. Less than two years has been the average life of ministries since the establishment of the new constitution. None has been really successful. None has secured the support of parliament. The ministry in power during the Korean war was the exception which proved the rule. That endured for a while, not because it commanded the true assent of parliament, but because in the presence of the foreign foe domestic strife was forgotten. All enthusiastically united in measures necessary to the conduct of the war. After peace was restored the strife broke out again.

The particular causes leading to such frequent changes have been often unimportant. Parliament has been composed of groups devoted to men, not to principles. It has been easy for these groups to form combinations for offensive warfare against the common enemy, the ministry in power. The form of attack has been of small importance, and the ostensible cause of still less. Really, in spite of a seeming fickleness, one great principle has determined the long series of campaigns. Parliament has been determined to rule. It would have the ministry subject to itself. The ministry has refused to yield this principle until now, and therefore parliamentary peace has been impossible.

It has been bureaucracy against parliament, the representatives of two clans against the representatives of the nation. The ruling clique desired the so-called German system, with the ministry dependent seemingly upon the emperor only, while the opposition would have the English system, a party government with the ministry dependent upon the majority in the lower house of parliament. The bureaucracy was well entrenched. It had all the departments of government, the army, the navy, the police, the schools, the great financial and commercial institutions. But it did not have the nation. It was itself representative of the two clans which had been most instrumental in

the revolution of 1869, and the two constituted but a small fraction of the people.

Ever since the promulgation of the new constitution with the establishment of parliament, the overthrow of the clan government has been a foregone conclusion. The war delayed it. Most people thought the time not yet come for it, but things in Japan move rapidly, and if the cable tell the truth, with Count Ito's resignation Japan takes its place among the most advanced nations, politically, on the earth.

The liberal party has struggled heroically for this end for many years. Its veteran leader, Count Itagaki, sees all his cherished aims accomplished, and he himself enters the new ministry as representative of his party. The next question is, can a non-Christian people maintain so advanced a form of government? Possibly we should not ask that question, as we remember how little place is given, often, to avowed Christian principles in our own government. Yet the question was suggested years ago by Count Itagaki himself.

His great purpose was the elevation of the masses of population. He felt the superiority of the common people of the West, and attributed it to the influence of Christianity. He thought Japan could never take its true place with its multitudes in ignorance and degradation, and he wished success to the missionaries in their great work. So the question naturally recurs, Can the Japanese successfully carry on the most advanced political institutions with a non-Christian population?

#### THE PROGRESS OF THE CHURCH.

To our deep regret it would appear that the test must be made. At least there is small prospect that Japan's population will speedily accept of Christ. There are, it is true, hopeful indications here and there, with successes in many fields. But there is as yet no proof that the tide has turned, or that the nation again looks eagerly to our faith. Indifference is still the prevalent mood.

The last tables of statistics indicate a gain of 2,217 for all Protestant denominations for the year 1897, but even this small advance will not bear examination. The Episcopal Church is credited with a gain of 2,012, but as its reported baptisms are only 690, the gain must be more apparent than real, because of fuller reports, or some change in system, and not because of conversions to the faith.

No other denomination reports a large advance. The Church of Christ (Presbyterian) has a net increase of less than six hundred, and the Congregational churches of less than three hundred, while the Methodist Episcopal reports a loss of more than eight hundred. Nowhere then are there real gains. At best the churches only hold their own. Perhaps the losses of years past are stopt, and this may indicate the small beginning of a new period of advance.

The number of foreign missionaries decreases from 680 to 652, but the table shows there is nothing especially significant in this. The decrease is divided among a number of missions, and it indicates no change in policy.

The various forms of work tell the same tale. There is a small increase in students in boarding schools, and quite a falling off in day schools, with an increase again in Sunday-schools. The most hopeful column is headed contributions, where the advance is marked, almost one-third. Here the Methodists show the largest gain, proving that their loss in numbers is not loss in efficiency.

THE DOSHISHA.—The discussion as to the Doshisha has been vehement. The trustees have renounced the fundamental Christian character of the institution in the desire for government recognition and more scholars. It will avail nothing. There is no career for the school on its new lines. And it has lost all, reputation and principle. Even the non-Christians denounce it, and the Christians can find no language too strong for the expression of their sense of its wrongdoing. It has dealt a terrible blow to Christianity and to missions.\*

DR. GUIDO F. VERBECK.

One of the great missionaries has died. It is given to a few men to command universal respect, and to be in the highest degree representative. Such was Dr. Verbeck. Going to Japan at the beginning of the new era, he was identified peculiarly with the entire progressive movement. As a missionary he took the broadest possible view of his duties. Unexcelled as an evangelist, earnest ever in his direct work, he yet knew the times and seasons when he could best serve the cause he loved indirectly. He was none the less a missionary, because he was long in Japanese employment. His mission board, with a wisdom not always exercised, did not compel him to sever his connection with it because for many years he drew no salary, but was paid by the government. The mission was greatly strengthened by that connection, and no doubt Dr. Verbeck recognized a certain value in it to himself.

He was preeminently a student. With high natural gifts as a linguist he yet devoted hours to the study of the Japanese even after more than twenty years of residence. Indeed, he never gave over his studies. Thus he attained a high degree of perfection, and was first of all the missionaries in his acquirements, not only in the colloquial, but in the written language. Without an eye for form, the ideographs were never mastered, but without them, by the aid of his Japanese assistants, he acquired a wide familiarity with the native literature. He held that essential, and thought a missionary unfit for his work if ignorant of the history, philosophy, and religions of the people to whom he ministers.

\* See page 656.



With his study of the Japanese, Dr. Verbeck combined the study of modern science. He was well informed in all matters of current interest, and on his study table were the best periodicals, European, as well as English and American.

To a remarkable degree he was all things to all men, in the apostolic sense. He had his own grievances, some of them bitter, but he never permitted them to force severe expressions from his lips. With the Japanese he was a Japanese, almost extreme in his courtesy and his effort to avoid hurting their susceptibilities. He never thrust himself forward. He never gave advice unasked. He was ready to follow men whom he had every reason to expect would follow him.

We well remember one evangelistic tour. There had been some little discussion among the missionaries, *pro* and *con*, as to the wisdom of the tour which had been initiated solely by the Japanese. Some of the younger missionaries thought they had been overlooked and slighted, as their advice was unasked. Dr. Verbeck to some extent agreed with them, for themselves, but not for himself. For when we came upon the field and met with the Japanese committee, he placed himself without reserve in their hands. "You know best, brethren," he said. "Plan the campaign; when I shall speak, what my topics shall be, how I shall go from place to place, and where I shall stop at night. I am ready for all you ask, but do not ask me to speak oftener than twice a day." The latter was not an unreasonable request, as his addresses were never less than an hour, and more often from an hour and a half to two hours in length.

The *Japan Mail* adds to its account of his funeral the remark: "It is not too much to say that the obsequies of a foreigner in Tokyo, were never before attended by such a great concourse of mourners." And the emperor himself "conveyed his condolences through Baron Sannomiya, and, in accordance with Japanese custom, sent a gift of five hundred *yen* toward the funeral expenses."

In conclusion we add the following tribute from the *Japan Weekly Mail* of March 12, 1898. Men like Dr. Verbeck render illustrious the cause of Christian missions. They redeem it from reproach, and compel even men of the world to do it homage. They illustrate the truth that the highest talents find fit work, and the most humble Christian character fit recognition in the foreign field.

"The Rev. G. F. Verbeck, D. D., expired in his residence at Reinanzaka, Tokyo, on Thursday the 10th inst, at 12.20 p.m. He had been ailing for some three weeks, but his condition did not suggest serious uneasiness or oblige him to keep his bed all the time. On Thursday he seemed better, but toward noon he lay down, desiring his servant to bring luncheon to his bedside. The servant obeyed, but in the act of swallowing the first morsel Dr. Verbeck expired. Dr. Whitney, who lives close at hand, was summoned at once, but death had apparently been instantaneous. There can be little doubt that the cause was heart-failure, for

the symptoms of the illness had clearly indicated trouble of that nature. Dr. Verbeck was in his sixty-ninth year, and had spent some forty years in Japan. The first era of his sojourn was past in Nagasaki. There, by untiring assiduity, he acquired an admirable mastery of the Japanese language, written and spoken; a mastery so exceptional that he was able to preach fluently in the vernacular. Indeed, his capacity in this respect was almost without parallel, and considering his linguistic facility, his gift of oratory, his single-hearted devotion to the cause of Christian propagandism, and the fine example of his blameless life, he may be said to have contributed more to the spread of Christ's creed in Japan than perhaps any other of the noble men whose lives have been given to that purpose. There is, in truth, no brighter chapter in the history of America's intercourse with Japan, than the chapter which tells of the work done by Drs. Brown, Hepburn, and Verbeck. In the field of education, and even in the realm of politics, Dr. Verbeck played an eminently useful but always unostentatious part. His transparent sincerity of character won the immediate confidence of all that came into contact with him, and his clear insight, just views, and unselfish sympathy made him an invaluable counselor. It was he that organized the *Kaisei-Gakko*, Japan's first college, the embryo of the present university, and many schools now flourishing derived able and kindly assistance from him in their early days. How much aid he rendered to the politicians of the *Meiji* era in carrying out their progressive program, we can not attempt to estimate; but curiously enough, on the very night before he died, the present prime minister and Count Okuma, little thinking that the subject of their conversation had only a few hours longer to live, reminded each other that in a memorial penned by him at the time of the restoration, he recommended the measure which probably contributed more than any other to promote the spread of liberal ideas in Japan, the despatch of publicists to Europe and America for the purpose of studying the civilization on which Japan had so long turned her back. The death of such a man is not merely a source of keen grief to innumerable friends; it is also a loss to Japan and a loss to Christianity."

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## THE UPRISING OF THE JAPANESE CHRISTIANS AGAINST THE DOSHISHA.

BY REV. M. L. GORDON, KYOTO, JAPAN.

Missionary of the American Board.

The origin and history of the Doshisha of Kyoto, Japan, are widely known. Conceived in the Christian and patriotic heart of Joseph Neesima, it was born amid the acclamations of hundreds of earnest Christians at the annual meeting of the American Board at Rutland, in 1874, and nearly \$5,000 were subscribed for it then and there. A year later it opened in Kyoto with two teachers and eight pupils. It soon met with violent opposition from Buddhist priests and others on account of its Christian character, but it gradually won its way into public favor, so that in 1888 it reported nine hundred students

in five departments (college, preparatory, theological, girls' school, and school for nurses), with more than three hundred graduates already sent out. At that time an appeal was made for aid in establishing here a university with "the living and powerful principles of Christianity as the unchangeable foundations of our educational work," because it was held that in these only was there power to produce men of the character and spirit needed for New Japan. This same appeal reported \$31,000 (silver) subscribed by Japanese noblemen, statesmen, and men of wealth, to found a Department of Law and Economics—to train citizens for the new era. A year later the Hon. J. N. Harris, moved greatly by this appeal, gave \$100,000 "in the hope of promot-



CLARK HALL, THEOLOGICAL SCHOOL, DOSHISHA.

ing the cause of Christ in Japan, and of providing opportunities for instruction in science under the best Christian influences." Just at this time the school suffered the great loss of its founder, Dr. Neesima, who died in January, 1890. Under his successor, Pres. Kozaki, the school prospered for a time, but a few years later a different spirit became manifest. An extreme example was the case of a Japanese professor, who not only became hostile to evangelical Christianity, but even denied the possibility of revelation, ridiculed prayer, and declared belief in the future a "selfish hope." Others sympathized with him, refusing to listen to the protests of the missionary teachers, and Pres. Kozaki declared to the deputation sent to Japan by the American Board, "that the views regarded as heretical by the mission-



aries were not so regarded" by himself and the trustees. Despite the utmost endeavors of the deputation the trustees refused to declare their belief even in the personality of God, the divinity of Christ, and the immortality of the soul. Hence the Board and its missionaries withdrew from the institution.

A year later Pres. Kozaki resigned, and Rev. J. T. Yokoi, a leader in radical Christian thought in Japan, took his place. The school had in the meantime from various causes greatly decreased (the theological department, which at one time numbered eighty students, now has five, the science school has none, the college twenty-one), and the bulk of the students were in a grammar school, which had been established instead of the preparatory department, the number of these being from two hundred to two hundred and fifty. This school, tho corresponding in organization to the government schools, was at a disadvantage as compared with them because it had no direct recognition, and especially because they had, while it had not, exemption from the conscription for the students. But government recognition and exemption from the conscription are conditional among other things, upon their using the Imperial Rescript as the basis of their education. In the case of the Doshisha, however, Christianity is declared to be the basis of its moral education, in one of five articles, embodying the fundamental principles of the school, which articles are declared by a sixth to be forever "unchangeable." This sufficiently indicates the difficulty which they had to face.

In February last they calmly canceled the sixth article, which made the fundamental principles unchangeable upon which principles their endowment was given, and then in the same way expunged a clause from another article which said that "these fundamental principles apply to all the schools." By this means all the schools, except the Theological School, that is the Harris Science School, the School of Law and Economics, the College and the Grammar School, are no longer based upon Christian principles, but upon the Imperial Rescript, and as so based the Doshisha has already received the coveted privileges from the government.

What reception has this deplorable action had at the hands of the Christian Japanese? *It has been most emphatically and universally condemned.* This is the one great relief that comes in connection with this deplorable event. The lead in this opposition has been taken by *The Christian*, the organ of the *Kumi-ai* churches, which is now edited by the Rev. K. Tomeoka. His first editorial was as follows:

Is the Doshisha which we revere and love having a healthy development? is a question which we in common with others ever ask with the greatest interest.

On February 23 in this city, the Doshisha trustees unanimously decided to abolish a part of its "immovable foundation." When we



heard of this and thought of the great interests involved we were overwhelmed with anxiety. What, then, is the change made?

1. They have abolished article six which makes the fundamental principles forever unchangeable. We can not repress our amazement at this. What necessitated this action on the part of the trustees? And by what authority do they so easily reject this article which made the constitution unchangeable? Doubtless they have various reasons to offer, but to our view this article is so plain that no one can misunderstand its intent, and that no one has any authority to change it is as plain as the sun.

Altho this is so the trustees have found no trouble in changing it. They did this because they wish to expunge the last clause of article two which reads, "this constitution applies to them (the schools) all." Having thus beautifully expunged article six and a part of article two, no one can say that they will not proceed to expunge article three, which, as it makes Christianity the foundation of the moral education of the school, is its very life. It is now possible to do this without hindrance from the constitution.

It was because our beloved Doshisha was supposed to be built upon an unchangeable Christian foundation that the American Board and American philanthropists gave it a large sum of money, and for the same reason the missionary teachers spent many years in the school. And not only the American Board and American philanthropists, our own countrymen also have gladly and ungrudgingly given it money, books, etc., because of its Christian character. This being so, the "unchangeable foundation" having been changed in a twinkling, and the position of Christianity in the school having been made so vague and insecure, what will be the feelings of the American Board and the native and foreign contributors?

But some one will say, "The trustees have not yet expunged article three from the constitution, and therefore your solicitude is needless." Of course, article three still remains, but the canceling of article six and the last clause of article three not only makes the position of Christianity in the school very indefinite, but article three itself, which makes Christianity the basis of the moral education of the school, may itself be changed at any time.

But much more. The motive for this decision is the hope of securing for the students immunity from the conscription. It is for this purpose that the "unchangeable foundation" of the school has been changed. Should the Doshisha thus bemean itself at the behest of the secular government? I deny both the authority and the wisdom of the trustees in thus expunging article six which made these foundation principles unchangeable.

2. Now look at the clause expunged from article two, "this Constitution applies to all." Of course, after article six was out of the way it was very easy to cancel this. What is the effect of this? Simply that, tho a part of the schools remain Christian, others may not. In other words, while the Theological School may remain Christian there is nothing in the Constitution to prevent all the other schools from dropping their Christianity. This may easily result from the expunging of article six, and we see in this fact a strong reason for clinging to the article which makes the foundation unchangeable.

If the theological department only be kept a Christian school then the Doshisha may be said to have abandoned Christianity, for to say that

Christianity is the foundation of a theological seminary is like saying that a Buddhist temple is founded on Buddhism, which would be nonsense. And article six being gone there is nothing to prevent the trustees at any time from expunging article three, or any other article. This thought fills us with fear for the future of the Doshisha.

3. For an ordinary school to change its constitution might not be immoral, but the case of the Doshisha is different. He who would change the constitution of the Doshisha must not forget the relation of the Doshisha to the American Board, for as we have said the Doshisha was established through the American Board. It was precisely because the American Board regarded the Doshisha as standing firmly on Christian principles that it secured its endowment; so that even tho the Doshisha is now independent and has no direct relation with the American Board, to forget their historical relations and to make such a decision as this must be pronounced an immoral act toward the American Board.

This action makes the constitution very ambiguous, for while it lets article three making Christianity the basis of the moral education of the school stand, it cancels the clause which makes the constitution apply to all the schools. Rather than leave it in this ambiguous way, would it not have been better to expunge article three outright, or to manfully disband the school and refund the money to the donors? We greatly regret that the American Board is thus treated so shamefully.

4. Is government aid necessary to the Doshisha? Is it necessary to expand the school at the sacrifice of its principles? And after all there remains one resource, the help of the Heavenly Father. Man's extremity is God's opportunity. We are not yet driven to the necessity of abandoning the principles of the school for the aid of the government. We can't consent to the Doshisha's abandoning its Christian principles. We persistently object to this action of the trustees.

Oh, may not the Doshisha trust in the government but in the living God! May it not rely on mere expedients! Lift up the flag of living Christian principles! Trust not in the government, but in the living God!

In a later issue he wrote as follows:

*Further Criticism of the Action of the Doshisha Trustees.*

Again we would speak positively. This declaration of the trustees is illegal and immoral. Any one who reads over the constitution must think so. Article six guards the preceding five; any one can see that it can not be canceled. And all the more so when we remember that when the trustees assumed office they bound themselves—each one of them—to “labor for the interests of the Doshisha in accordance with these fundamental principles.” This shows not only that they have no power to change these articles, it shows that they have no right to touch them in any way. This is our sufficient ground for opposing this decision of the trustees.

Other Christians were not slow in following this bold leadership. Mr. S. Niwa, of the Y. M. C. A., Tokyo, writing in the same paper, said:

The time has come for us to be no longer silent, but to speak against the trustees of the Doshisha. Yes, it is time now for us not only to pray but to fight against them. Our Doshisha has undergone irreparable dishonor at the hands of its trustees.

Two meetings of the alumni of the school residing in Tokyo—most of them being Christians—were held. The trustees were asked to rescind their action and restore the original foundation of the school, the trustees elected by the alumni were requested to resign, a movement for a general meeting of the alumni was inaugurated, and money was collected, and two Christian alumni—those named above—were sent to Kyoto, Osaka, and Kobe to stir up the other alumni. The alumni of Yokohama, led by Pastor Hori, took similar action, as did those of Joshu. Later, the Eastern Association of *Kumi-ai* churches voted to ask the trustees to rescind their illegal action, and memorial-



HARRIS SCHOOL OF SCIENCE, DOSHISHA.

ized the General Association, which is to meet now in a few days to act in the matter.

The Kyoto Association, notwithstanding the fact that its natural leader is a trustee, voted to protest against the action, and a protest signed by 150 of the Christians of Kyoto is reported to have been sent. Later the Kyoto ministers' meeting composed of the (Japanese) pastors and evangelists of the city\* have taken similar action, saying strongly that the explanation offered by the trustees is unsatisfactory.

In Osaka the feeling of the pastors is the same, and the Naniwa church, the church of the sainted Sawayama, is reported to have sent in a protest as a church. The same is true of Kobe, where pastors Osada and Hitomi are strong against the decision. Indeed, I do not

\* Presbyterian, Congregational, Episcopal, and Baptist.



know of a Christian minister not immediately connected with the Doshisha or its trustees who does not disapprove the action.

At the recent annual meeting of the Kumi-ai churches held in Tokio, two-thirds of the delegates were former students of the Doshisha. One of the young pastors said, in the course of an impassioned address on the subject of the action of the trustees of the Doshisha:

“This affects our 40,000,000 of Japanese people, for I am one who believes that all Japan must be brought to Christ. To give Christianity an uncertain place in this school would be an irreparable loss. It is not enough to say that the school is Christian in spirit if not in name; it must be Christian *both* in spirit and in name. This question affects not only the Doshisha, the Kumi-ai churches, and the American Board: it affects Christ. We must ask, How does He view it?”

The reference here is to the claim of President Yokoi that, altho they have “taken the Christian sign down,” the school continues Christian in spirit. It is very significant that at the recent commencement of its ordinary middle school department, there was no Christian hymn, prayer, Bible reading, benediction, or reference to Christianity in speech or address; there was simply the reading of the imperial educational rescript and the singing of the national stanza of praise to the emperor.

As the upshot of the discussion the assembly voted:

1. That the action of the Doshisha trustees in expunging a part of their unchangeable foundation was unrighteous.
2. That the general association of the Kumi-ai churches admonish the trustees to rescind this action and revive the original constitution.
3. That a committee of seven be elected by ballot to follow up this matter, should the trustees decline to act.

This action was greeted by enthusiastic applause from both delegates and spectators.

It is greatly to be hoped that Christian sentiment in Japan and in America may be so strongly against this action of the trustees as to lead to their resignation and a thorough reorganization of the Doshisha.

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## MEDICAL MISSIONS IN PERSIA.

BY ROBERT E. SPEER, NEW YORK.

Secretary of the Presbyterian Board of Foreign Missions.

Medical missionary work appeals strongly to the imagination and to the sympathies. The majesty of the medical missionary's knowledge and skill in contrast with the utter helplessness and ignorance about him, the purely disinterested character of his motives, not more so than those of other missionaries, but more in relief because of their contrast with the other sources of supposed help open to the sufferer, the popularity of the work, and the throngs drawn by it to the doc-



tor's door, the constant, pathetic appeals made to him, all these bring out, with vivid clearness, the picture of Him who went about doing good and healing the sicknesses of the people.

The importance of such work in a land like Persia can scarcely be overestimated. There is a medical department in the shah's college at Teheran, but there are no opportunities for practical work, and the students are sent out with only a superficial, theoretical knowledge gathered from books printed in French, with which they have but a poor acquaintance. The native doctors are ignorant and often dishonest, and if they venture to touch surgical cases at all, do not hesitate to operate with rusty razors. Human suffering unrelieved needs the medical missionary. He is needed for the protection of the work. The favor which he gains with the authorities is needed to secure toleration. The following objects of the medical



A PERSIAN DENTIST AT WORK.

missionary work in Persia, given by Dr. Wishard, of Teheran, indicate the solid ground on which the work rests:

- (1) The conversion of patients.
- (2) The dissipation of prejudice.
- (3) The care of the health and lives of the missionaries.
- (4) The presentation of the true Christian spirit of unselfish service before the people.
- (5) The interesting of natives in the work, especially of those who are able to give for the support of the work, and to exert influence in its behalf.
- (6) To supply a seal between the mission work and the authorities.

In Northern Persia the only medical missionaries are the four men and four women of the Presbyterian missions, and the doctor of the Anglican mission. Their influence is wonderful. We entered the country with Dr. Cochran, who, when a young missionary, through his influence with the sheikh saved Oroomiah from capture by Sheikh Abdullah, who led the Kurdish invasion into Persia. Our journey from the Aras River to Oroomiah was one long testimony to

Dr. Cochran's power. He was our passport and defense. The chief of the village of Evaglu, the end of the first stage of the journey, was chief also of a band responsible for many robberies and murders on this road. He came to see Dr. Cochran, who is a quiet little man, and who looked him in the eye and said: "So you are the rascal who commits these outrages? I have heard of you. Your name is a stench in the country. Would it not be well to stop?" The man's face turned pale, and he went out soon very quietly.

Those who speak of the unpopularity of missionaries should have been with us. At this village Moslem women came in throngs. Men came running from the fields and the threshing floors. Now Dr. Cochran was the healer. Again he was called to act as referee or peace-maker. At Khoi it was the governor who sent for him, and insisted on his spending the day with him, sending him on later with soldiers to overtake us. At Gavilan it was only a village full of simple folk who loved him, who came out to give him a warm welcome home. Ten miles from Oroomiah people began to meet us, the numbers increasing until a messenger from one of the governors came leading a gaily caparisoned horse, to be taken before him in honor, and then at last a poor man, whom he had healed, came running out and kist his foot, and prostrated himself in the road beside him. And this was but the beginning. Each day would bring bishops of the Old Nestorian Church for counsel, prominent Moslem ecclesiastics for help or healing, governors or leading noblemen to congratulate him on his return, and to show their respect for him, or poor people, for whom he was living, to bless him. All this showed me, as I had never seen it before, how a good physician can lay hold of the heart and mind of a people.

As we rode across the country to Tabriz we were known as the "hakim sahibs," or foreign doctor's people, and in the new city came into contact at once with Dr. Vanneman's influence. Against great difficulties the medical work had there also gently worked its way into well nigh invincible power as the defense and justification of Christian missions. When the late shah was assassinated, and the Vali-Ahd was called from Tabriz to become shah, he would not be satisfied until he had Dr. Vanneman's assurance that he would accompany the imperial household, and see that they came to Teheran in safety. Then the new shah went ahead, satisfied that a man whom he could trust, and in whom he believed, would follow. Riding southward from Tabriz we were startled one afternoon by the appearance of a finely-mounted Kurd galloping his horse down the steep hill we were ascending, with his rifle held free in his hand in front. Behind came several others, accompanying a dignified Kurdish gentleman, who, on passing us, at once turned about to ask whether one of us was the famous "hakim sahib" whom he seemed to be on his way to see. Far

and wide the names and reputations of the medical missionaries are known.

It should be said in justice that the position of the medical missionary work\* in Persia has been reached not alone through the discovery by the people of the value of the medical missionary work. It has been due quite as much to the remarkable men who have it in charge, to their high, personal character, their unusual efficiency as physicians, their absolute trustworthiness, their personal attractiveness. All this is well illustrated in Dr. Holmes, of Hamadan, who has been located in three different stations, and in each has made himself the trusted, beloved, almost adored friend of multitudes. In Tabriz he was the physician of the crown prince, and when the crown prince became shah, he thrice urged Dr. Holmes to come to Teheran and be his personal physician. When we called on the governor of Hamadan, the great uncle of Muzaffar-i-din Shah, the governor insisted each time on his sitting close to his side where he could touch him, and he was pleased to speak of the way he felt toward him. The old mollah, Abdullah, who for years ruled Hamadan, in spite of governors and shah, and ordered riot and pillage as he pleased, respected Dr. Holmes, and never touched the missionary work.

Perhaps nowhere else has the medical missionary work met such a severe test as in Teheran. The medical missionary has been obliged there to walk discreetly, in the face of possible difficulty on many sides, from foreign physicians desirous of making money, from a government hospital condemned for inefficiency by comparison with the missionary hospital, from bigotry and religious hatred. What could be expected from these last was shown in the original hospital firman, which began: "The conditions of constructing the hospital . . . by the sacred permission of the servants of his imperial majesty of predestined might, the most sacred monarch, king of kings, of glory like Jamsheed, the ruler who has reigned a genera-



THE LEADING JEWISH PHYSICIAN OF TEHERAN.



tion—our spirits his sacrifice—it will be built in Teheran, the capital. From the glorious department of foreign affairs permission is granted. . . .” This was followed by provisions that all plans must be presented to the imperial presence, that all workmen should be Mohammedans, that weekly reports in great detail should be rendered to the imperial presence, that “the most learned of the learned ones of Teheran should designate one learned person for the service of attending to purification and worship,” that a muezzin should give the calls to prayer in accordance with the custom of Islam; but this muezzin, and the “learned person” to be paid by the mission; that “the lofty state of Persia” should be free at any time to appoint persons to investigate the hospital; that any remissness or neglect of duty on the part of employees of the hospital should be presented to “the imperial foot-dust,” which would attend to such remissness; that “if a patient of another religious sect (than Islam) should be received into the hospital, the sectarian essentials of the non-Moslem should be entirely separate from the departments of the Mussulmans.”

It is needless to say that no mission could accept such provisions. They were, indeed, first suggested only to conciliate Moslem bigotry, and with no thought that they ever would be accepted. The Amin-i-dowleh himself is the strongest friend and largest supporter of the hospital, whose grounds adjoin his. He regards the hospital as one of the best fruits of his influence. “I am pleased with it,” he told me; “Dr. Wishard is my friend. He is a good man.” Straight-forwardness, unconcealing honesty, quiet but resolute purpose have accomplished in the Teheran medical work what they will accomplish anywhere, and the hospital is a present fact, the most beneficent fact, next to the teaching and preaching of the Gospel, in the capital. There is perfect freedom in it, and it is wholly in the mission’s control, with no intrusion from without; and instead of the muezzin’s call, I heard Mr. Ward preach in its wards to the little congregation of suffering human beings in their cots, some with bound eyes, who hoped to see; lame, who were to walk; and weak, who were to go out strong.

There is only one other hospital in the missions in Northern Persia. That is at Oroomiah, and has an annex for women. The Rev. W. A. Whipple, formerly agent of the American Bible Society, and Mrs. Whipple, have, however, given the house they occupied in Tabriz for a hospital for women. And the friends of Theodore Child have fitted it out in part. The magnificent work of medical missions has been carried on with the most humble equipment, and at a total annual expense less than the monthly cost of maintaining one of the smaller New York hospitals.

In these stations medical students are in training under the missionaries. Dr. Cochran has sent out a number already. It is not easy



to stamp these men with the unselfish spirit of their teachers, but the missionaries make this much certain, that these men shall give to their people the advantages of a rational medical treatment, and many of the men they have trained are men of true Christian life; while others, whether Armenian, Jew, Nestorian, or Mohammedan, are additions to the great force to which missions have contributed a disproportionately large part, making for liberty and light.

#### MEDICAL WORK FOR PERSIAN WOMEN.

The medical work for women by women in Persia appeals to the Christian imagination and sympathy even more strongly, if possible, than the general medical work. Women are so needy, so helpless, so sorrow-smitten, overborne, and neglected in a Mohammedan land, and Mohammedan life subjects them to such physical hardship and premature suffering and decay, that the woman-doctor comes as the angel of the Most High. Suffering women, turned out of doors to die, even in midwinter, by those to whom they have a right to look for support and care; little children burned nearly to death, not by accident, but by deliberate intention, or mutilated by the miserable quackery of some native practitioner; girls become mothers when they should be themselves under a mother's care—these are of the kind of cases brought to the woman-doctor, which would break her heart if they did not employ her hand.

The unselfishness of the medical work is a sort of constant amazement to the Persians. The idea of alms-giving, of charity even, is not unknown. Islam enjoins the former. But the pure unselfishness, painstaking and systematic, of the medical missionaries is beyond their comprehension. A Persian gentleman was once visiting the Teheran hospital, and saw a number of calculi removed by Dr. Wishard, one of which was unusually large. "How much are they worth?" inquired the Persian. "Nothing," replied Dr. Wishard. "Nothing!" exclaimed the Persian. "Do you mean to tell me they are worth nothing? Are there not diamonds in them? What do you take so much trouble to get them out for, if they are not worth anything?"

As the trusted friend of governors and princes, and even of the shah; as arbitrators and peacemakers of acknowledged justness; as the sure source of help to the suffering; as men in whose hands are the very keys of power for missionary use, the medical missionaries in Persia occupy a position than which I know of scarcely any more glorious, more capable of glorious use for Christ. In a land where the very presence of the missionaries, viewed in the light of its ultimate bearing on the faith of Islam, is a complete anomaly, the Spirit of God has manifestly guided the Church in maintaining a well-equipped medical work, whose best equipment, moreover, has been the character of the men in charge of it. The medical work is one

more pledge of the continuance and enlargement of the work. It holds the favor of officials and people alike, and could be counted upon, probably, to turn the edge of a greater degree of opposition than has even yet been met.

The educational and medical agencies are often spoken of as indirect methods of mission work, and the supreme evangelistic end may, indeed, sometimes be subordinated; but kept uppermost, as it is in Persia, and in the hands of godly men and women, who desire above all teaching and healing, the salvation of souls, only the Judgment Day will reveal their power and fruitfulness.

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### MEDICAL MISSIONS IN KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.

Missionary of the Presbyterian Board (North).

The door opened by Dr. Allen for missions into Korea in 1884, has become historic. Already two missionaries, seeking to enter this almost unknown land, had been repulsed from its shores. The legations of four western nations were here, and besides these only the members of the customs service, a bare handful of foreign merchants, and as many engaged in organizing the telegraph system and giving instruction in government schools. Outside civilization was barely tangent to this little world. Dr. Allen had spent two years as a missionary in China, and had now been two months in Seoul as medical attendant to the American legation, that he might have some manner of standing in the Korean official world. Unsuspected alike by those in power and by the foreign community, the "émeute of 1884" was brewing. A postal system was inaugurated early in December, and a banquet held the same evening in the post-office building. Dr. Allen had retired for the night, but was aroused shortly before midnight by a guard of soldiers come to escort him to the dining-hall, where the conspirators had attacked the assembled company. Here he found Min Yong Ik, a prince of the queen's family, mangled by dozens of sword-cuts almost beyond recognition as human, but with no vital organ seriously injured, nearly exsanguinated, and with his wounds filled, to stop their bleeding, with a Korean preparation resembling hot melted tar. Dr. Allen's attendance upon the wounded nobleman was assiduous, and it was months before his recovery was assured. To the Koreans his improvement was miraculous, for they had thought him beyond help. The use of the surgeon's needle and of washings with clean water and antiseptic applications, they could not understand, only admire. The fame of this success soon spread throughout the city, and the doctor began to be besieged with requests to treat all manner of ailments which were

beyond the reach of Korean skill. The soldiers who had been injured at the same time as Prince Min, or in subsequent conflicts, were placed under his care, and soon it became apparent that a hospital was indispensable to meet the needs of the constantly increasing numbers of patients that sought the doctor's care. The matter was, therefore, laid by the American legation before the Korean government, and an agreement entered into by which Dr. Allen contracted to give his services and the native authorities to supply all else. About this time other missionaries joined Dr. Allen, among them two physicians, and all found toleration and employment as workers in the newly-established hospital. Indeed, so large at that time were the throngs seeking aid that the daily attendance of patients at times reached two hundred.

Thus it was that medicine won the way for missions to enter Korea. Gradually through the years since then has the inherent dislike of the Korean mind for innovation, and the distrust of all things foreign, been overcome, and primarily by this agency; so that now not only is foreign medical help sought in many instances in sickness, but also in many other departments of skill foreign advice is freely asked, and foreign institutions looked on as of superior merit. Western civilization is even now very far from having pervaded even that portion of the people who reside in the capital, but the tangent relation it sustains has become one of more extended contact. In this period of a dozen years or so, various branches of religious work have come to be recognized as established institutions in the land, and all have become free to travel where they will, and teach without hindrance. Even the Roman Catholics, who for a century had been propagating in would-be concealment their forbidden cult, have reached, through this pacifying influence, an era of open expansion and of the building of imposing brick sanctuaries which widely proclaim their presence.

The narrative of medical work in Korea since its inception does not differ materially from that in other mission lands. Hospitals exist in four of the centers of population, dispensaries in several others. In all there are seven hospitals under missionary supervision, of which one is exclusively for women, and there are fourteen dispensaries. The number reached in these several places of intercourse, each year, with a knowledge of Gospel truth, is very large. Those who are known to have given heed to the words of truth they heard there are very few. The great ingathering of native Christians, which is going on at present in certain provinces of Korea, is not, in any perceptible degree, due to the direct agency of medical work, but almost wholly under the Spirit to personal solicitation on the part of individual church-members among their acquaintances and in villages where groups of them had banded to make Christ known.

Yet the influence of constant kindness, and the daily preaching of salvation in dispensaries and hospitals, and in homes where the physician is summoned, must have sown a wide planting of seed whose fruition none can forecast.

Twice since the advent of foreign medicine into Korea has a scourge of pestilence swept over the capital and other sections of the land. In 1886 the physicians upon the ground threw themselves into the work of succoring those afflicted both in the hospitals and in the homes where they were found, and in this were joined by others of the missionary community. In 1895 the government appropriated a sum of money, and placed it unreservedly in the hands of the foreign physicians, to be expended according to their judgment in checking the plague. At both these seasons of dire distress not a little was effected in drawing nearer the people, and in promoting that mutual confidence which paves the way for the conveyance and reception of religious truth.

Medical practise in Korea closely resembles that in other lands. One essential difference lies in the fact that patients are not commonly brought to the physician in an early stage, but only, as a rule, after native practitioners have given them up, and even sometimes when actually moribund. The expectation of miracles in any degree is an aspect of the customary attitude of such peoples toward foreigners. Another difference is the small amount of surgery called for, largely because machinery, railroads, mines, and the other accessories of a different civilization, which chiefly give rise to surgery, are almost unknown here. Again, nearly every case which presents for treatment is modified by the conditions of uncleanness, foul water supply, and total ignorance of sanitary laws under which all Koreans live, while so large a proportion of all cases met with are directly caused by these conditions as, perhaps, to constitute a majority. Further than this, the physician, in every serious case of illness, must expect to encounter a series of circumstances most discouraging as regards successful treatment, such as a failure to appreciate the importance of carrying out all the directions of the attendant, if the result he anticipated is to be secured, a belief that what in small quantities does a little good, will do more good in larger quantities, and, therefore, a universal tendency to consume in one dose what was intended for several. A fear, fostered, it is said, if not originated, by Catholic priests, who have no medical missionaries associated with them, and, therefore, thought to be jealous of medical successes, that foreign physicians well understood the foreign constitution, but not the Korean constitution, and, therefore, a distrust of remedies prescribed, which often leads to their total rejection. The fact that the Korean dietary contains few but coarse foods, and is grossly at fault in respect of that just proportion of chemical elements which confers



a true nutritive character, so that the problem of properly nourishing a sick Korean is often the most serious to be considered in promoting his recovery, and frequently meets its solution in a resort to milk and other unpalatable and expensive foreign foods.

The contagious diseases of childhood, such as diphtheria and scarlet fever, are but slightly known in Korea, and most cases of zymotic disease take on a mild aspect. Severe epidemics, however, sometimes occur, and it is known that a very large proportion, some natives say as many as one-third, of the children born die of small-pox before reaching their fifth year. Leprosy does not uniformly present the aggravated types of hotter climates, and in some regions is almost unknown. But in some others it is very prevalent, and in several places colonies exist of lepers who, having been cast out by their relatives, have combined to form villages among themselves, and who obtain a wretched living by wandering over the country and begging. It is expected that before long an institution for the reception and treatment of these outcasts will be established in Korea through the cooperation of the mission to lepers in India and the East.

Medical itinerating is a form of work extensively engaged in with profit by some. It closely approximates the method by which the native church is so rapidly extending itself in certain regions, and it bears strong resemblance to that followed by our Lord in the years of His ministry among men. It is a going out to reach the people instead of remaining in one place and waiting for them to come and be taught, and it appeals to them, as He did, through the medium of personal kindness. Going out to a village and remaining for a day or a few days, the physician is soon surrounded, not only, as are all foreigners in a place where foreigners are seldom seen, by a curious crowd, but also by numbers whose bodily ailments bring them to seek relief. He, and more especially those in his company, have constant opportunity to speak with the people concerning their spiritual needs, and the formal meetings are usually well attended, and the attention good. An instance might be given where, in a magistracy town, periodical visits had been made by a clerical missionary, and regular work instituted, for a period of two or three years without any satisfactory results; but upon the clergyman being joined in his visits by a physician, the attendance and interest at meetings markedly increased, the inhabitants of surrounding villages were drawn to participate, and a small but strong church has grown up, whose members are actively engaged in spreading the Gospel throughout their vicinity.

A department of medical work, into which foreign practitioners in Korea have as yet found little opportunity to enter, is that of medical education. The desirability was early recognized of impart-

ing to selected young men and women among the Koreans such a technical knowledge of healing as would enable them to go out and live as Christian physicians among their fellows. Not only was there need of such as helpers, and often as substitutes in hospitals and dispensaries for the missionary, but the influence of such as engaged in purely private practise would be a very beneficial one in any community. At first the effort was made to instruct a class of young noblemen, selected by the government, and placed under the direction of Dr. Allen at the Royal Hospital. And later, in several instances, one or more pupils have been accepted by individual physicians, and instruction given them rather by illustration than by text-book. In all cases the result has been substantially the same. The difficulties border on the insurmountable. The absence of any preliminary education of a useful nature wholly unfitted these Orientals for accurate conceptions of scientific facts. They had never learned to apply their minds, except to memorization, and knew nothing of ratiocinative processes. The total want of scientific terms in their language, and the total lack of text-books in it, were obstacles not to be lightly waved aside, while such as had some knowledge of English were unable to derive accurate impressions from instruction in that tongue. Apparatus was almost wholly wanting for the illustration of themes discusst, and dissection altogether out of the question, because of national prejudice. The most rudimentary anatomical knowledge was completely wanting, and the matter made worse than a simple deficiency by the acquaintance of some with Chinese terms, both anatomical and otherwise, which express ideas more or less at variance with those of Western science. The Korean is not used to accurate conceptions, nor to reasoning beneath the surface of appearances, and it seems to him wholly unnecessary to acquire an immense body of anatomical, physiological, chemical, and botanical minutiae before advancing to what he deems the only useful knowledge, the consideration of the phenomena of disease and their remedies. And even tho all these reasons were nil, would exist the fact that application for months and years to a course of combined study and reasoning, is a thing so foreign to all Korean usage, as utterly to discourage whoever among them comes to realize that it is the only way to become a physician on the Western basis. These are but a part of the difficulties encountered, yet quite enough to explain the failure. Still, however, the hope is not abandoned of seeing a native medical profession trained up to treat intelligently the diseases of their countrymen. And even now a class of young men is undergoing a course of elementary instruction at the Royal Hospital, in the anticipation that, even tho they need constant spurring, and tho it be true that their minds can receive but little at one sitting, and in a given time, but a fraction of what medical students usually do, nevertheless they will eventually prove the nucleus of a professional class in Korea, and in recognition, too, of the fact that their very faults as students are not peculiar to themselves, nor due in any way to individual mental dulness, but are merely the outcome of a national character and habit widely at variance with our own.

Among mission fields Korea has enjoyed a preeminence as num-

bering a larger proportion of medical to clerical workers than is found elsewhere. This is primarily due to the fact that Korea, so long the closed land, was entered by missionaries only "at the point of the needle," and that for several years thereafter Christian instruction, rigidly prohibited by law, was possible only under cover of medical work. True, this was the condition only a decade since. But changes in Korea have often been very rapid, and there is to-day no land more open to the proclamation of the Gospel. Not only are natives free now to visit the houses of missionaries; not only may they listen to the explanation of Christian truths and discuss them among themselves without fear of being denounced and punished as renegades to their ancestral faith; not only has the prohibition fallen into desuetude that once lay on the circulation of Christian books and the baptism of converts; not only do missionaries go where and preach as freely as they will; not only do more than one hundred foreigners reside in Korea fully known to the government as having no excuse for being here other than their mission as teachers of Christianity; not only have several of these taken up residence, acquired property, gathered hearers, and established churches in centers where by law and treaty they are debarred; not only is the public worship of God observed stately each Sabbath in more than four score towns and villages throughout the kingdom, but also among Christian believers and church-members are numbered officials of high rank, while others have frequently been present and even spoken at Christian gatherings. Christians have often stood and plead as such before magistrates; pupils of Christian schools have been sought as employees in government offices, and a contract entered into between the government and a Christian school for the instruction, at government expense, of a large number of young men. So highly is the native Christian community regarded both by officials and populace for probity and reliability, that the rumor has several times obtained general currency during the past winter that none but Christians would be employed upon the railroad, whose beginning the spring was to see. Ten copies of a Christian weekly paper in the vernacular are specially ordered by his Korean majesty to be circulated in his household, two copies being reserved for his own particular use, and he has publicly requested of the American *chargé d'affaires* that some eminent divine should be procured at his own expense to preach stately through an interpreter to himself and his court. Under such circumstances, surely it may be held that Christianity has attained so free course in Korea as to stand in no further need of the medical arm to afford it countenance. The question then arises, What further need for medical work in Korea? Why should still more physicians come, and why should those at present here remain? In reply to which, the following reasons may be alleged: Missionaries form the only body of qualified medical men here, and it is especially necessary for the medical care of missionaries that a physician be stationed everywhere within reasonable call. Medical work is still of great service to the cause of evangelization here in several ways already referred to, and especially by bringing newcomers, both in city and country, to listen more readily to the words of the preacher. Most of all does the Church here as elsewhere need to keep ever before her the most practical illustrations of Christian charity, among which none is more appropriate than the work of the healer.



## II.—MISSIONARY DIGEST DEPARTMENT.

### CANTEENS AND CHRISTIANITY IN THE CAMPS.\*

BY REV. R. A. TORREY, CHICAGO, ILL.

The mere fact that in Chickamauga alone are gathered together fifty thousand men, and at Camp Alger, Falls Church, Mobile, Tampa, and the other camps as many more, constitutes a great opportunity for preaching Christ. But when you look at the character of these men, the opportunity is greatly magnified. The army at Chickamauga is made up of all that is best in our American young manhood, physically, intellectually, and morally. All of these men are in a peculiarly receptive frame of mind. I never saw men so hungry for the Gospel, so ready to listen, and so prompt to obey its admonitions and its invitations, as the men at Chickamauga Park. After you have breathed dust day and night for weeks; after you have lived upon bacon and potatoes, coffee without milk or cream, and bread without butter, life is apt to become rather burdensome. Add to this the prevalence of sickness in camp, and the fact that men who have not gone to the front are dying from pneumonia or dysentery, or typhoid fever, or other diseases; add to this the other fact that you may be called out in a few days to go to the front and to face sickness and hardship and death and eternity, and you can see how these men are in a peculiarly receptive frame of mind. Men are being aroused to a sense of the fact that there is a God and an eternity, and that they need a preparation to meet that eternity and to meet that God. Many who were never seen inside the doors of a church, but were utterly careless and indifferent, are being prepared to hear the Gospel, and to be converted to God. It is a great opportunity.

#### THE PERILS OF THE CAMP.

First of all, there is *the peril of the canteen*. The proper name of this institution is the "government grog-shop." Almost every regiment has a saloon, under government authority. Many are contending that the government saloon is a necessity. They say it is better for the men to get beer in the camp than to go outside for it, losing sight of the fact that if they do not get it in the camp they can not get it at all, and losing sight of the other fact, that many men who have not been in the habit of drinking beer before coming to camp, are lured into drinking it by the government grog-shop. They find it officered by their own friends; they find it with all its temptations and solicitations at their very tent door. Moreover, the government offers to each soldier credit-checks. If he has not money for beer, and has nothing else, he can have credit-checks at the canteen, *but nowhere else!* They can not have credit-checks for bread, or cake, or clothes, or for anything else, but they can have them for beer. And when their salary is paid a large part of it frequently goes to the government saloon. Add to this the fact that the temperature is very high, and a man gets unspeakably thirsty where he eats dust, drinks dust, sleeps in dust—dust that is perfectly indescribable and unutterably awful, day and night. Then add to this again the fact that a man has sometimes to stand in line for an hour at the pump before his

\* Condensed from the *Northfield Echoes*.



turn comes, and you can have some idea, perhaps, of the awful temptation there is with a saloon right at hand. The only place where ice is easily accessible in the entire camp is the canteen, and there it is always plenty. Put these facts together, and you see what the temptations to drink are.

But that is not all. Christian men are sometimes appointed by their superior officers to tend the bar. In the First Georgia Regiment one of the lieutenants, a very earnest Christian man, who enlisted to fight his country's battles, is appointed by a superior officer to sell beer. He went to fight his country's battles, but is set to fighting the devil's.

Ponder this fact: In one canteen in one regiment the daily sales were \$180 a day. That is about 4,000 glasses of beer a day, for they sell six



NEAR A "GOVERNMENT GROG-SHOP" AT CHICKAMAUGA.

glasses for a quarter when they buy it in that quantity; about 4,000 glasses of beer to one regiment—four glasses per individual.

The second peril is *the peril of impurity*. Upon this subject I will only say this much: That the climate favors impurity. The dirt in which a man is almost compelled to live favors impurity. The absence of pure woman's society favors impurity. The presence of bad female society favors impurity. And tho the officers in command are doing, or trying to do, everything they can, I believe, to rid the camp of that sort of thing, this abomination in its very worst form, and a form that is utterly indescribable, is hanging around the camp at all times.

The third peril is *the temptation to be disloyal to Christ*. It is comparatively easy for a man to stand up at home or in college and say he is a Christian, but when you go into the army, where your officers are, perhaps, irreligious and profane men, where the sentiment is against out-and-out religion, it is far harder to maintain a life of prayerfulness, a life of Bible study, a life of constant confession of Christ, than it is under

almost any other circumstances. I believe that if it had not been for preaching of the Gospel in the camps there would have been an appalling amount of backsliding among the Christians there.

Now, with this great mass of men; with this magnificent personnel of the men; with the fact that these men come from every State and Territory in our Union; with the fact of the awful perils that face them in camp life, I believe that the loudest call that ever came from God to the men of America, who know the Gospel and the power of the Spirit of God, to go to preach; the loudest call that ever came to the men of this country, and the women, too, who know how to pray; the loudest call that ever came for those who have money to give to send men to the front to preach the Gospel in the power of the Spirit of God, is coming to-day from our camps.

#### METHODS OF CHRISTIAN WORK IN THE CAMPS.

It is the aim to put up in every brigade or regiment a *Gospel tent*.\* It is found that a brigade tent is better than a regimental tent. These tents will seat several hundred people. They are supplied with tables where the men can write their letters home. They are supplied with paper and envelopes. Games are provided, and there is a tank of ice-water. One of the mightiest influences in counteracting the evils of the canteen is the ice-water in these tents. At one time, through some mistake, there was no water in the barrel in one of these tents. Man after man came up to that to get a drink of water—not Christian men; they waited and it was not supplied. Then they tried the pump, but there they had to wait half an hour for their turn, so that man after man went off to the canteen, because he felt he had got to get his drink somewhere. But these tents are now supplying the ice-water and the canteens are suffering, and the men are being saved. When I left there were twenty-one Gospel tents at Chickamauga Park—there may be more by this time—and in these tents a religious service is held every day.

But the great instrumentality that we are depending upon is *the preaching of the Gospel*. Men who know the Gospel, and know how to preach it in service and song in an evangelistic way, are there: Men like H. M. Wharton, of Baltimore; A. C. Dixon, of Brooklyn; Ferdinand Schiverea, Major Whittle, Mr. Burke, Mr. Maxwell, and others. The leading men from the North and South who have the evangelistic gift, and can be secured, are being sent to preach the Gospel.

The crowd is often so great that we have to go outside the tent and hold our meetings in God's tabernacle, under the open sky. In addition to this, we have secured the services of the camp theater, where we hold four services on Sunday. The Gospel preaching is of the most direct and evangelistic kind. It aims at two things: First, to make men hate sin, to see its hideousness; second, to show men that there is only one cure for sin, and that cure is Jesus Christ. The preaching is of a very simple, straightforward kind. We talk about drunkenness and impurity in very plain language.

There is one other method to emphasize, *i. e.*, the method of the use of *good literature*. Those men want something to read. They want it the very worst way, and the opportunity of a lifetime to get those men

\* National Y. M. C. A. army tents are placed as follows: Chickamauga, 21 tents; Camp Alger, 13 tents; Jacksonville, 4 tents; Tampa, 8 tents; Fort McPherson, 1 tent; Fort Macon, N. C., 1 tent colored troops; San Francisco, Cal., 2 tents; one tent sent to Philippines; one tent sent to Cuba.

to read what they ought to read is to-day in these camps. We use a good deal of literature, but we have found that next to the Bible the best is the Colportage books and the hymn-books. The very cream of the best religious thought of the generations is in our hymn-books, and we have made up our minds, if we can get the money, to put a camp hymn-book into the pocket of every man who goes to Cuba or to Manila.

Next to the hymn-book come the Colportage books. At one of the meetings at which these books were to be had, the soldiers were told what they were, and we said, "Now, if any of you want them, you may get them." There was a perfect stampede for the front part of the building, men tumbling over one another to get one of these books to read in their tents.

#### SOME MANIFEST RESULTS OF THE WORK.

First, the *moral results*. The effect on the canteen is an illustration. In one regiment of which I have spoken a canteen sold \$180 worth of beer a day. The very first week after the Gospel tent came there the receipts of the canteen for the sale of beer fell from \$180 to \$125 a day, and from that day to this they have steadily decaest. In another regiment where the Gospel tent was located, the canteen has gone out altogether.

I was preaching one night in one of these tents, and when the meeting was over, a man came to me and said: "You don't know what good these services are doing in this camp. Before this tent came we heard cursing and saw card-playing everywhere, but since the tent came you hardly hear anybody cursing, and you see no card-playing. This tent has made a complete transformation in our camp."

But this is as nothing compared with the great results of this work in *the conversion of men*. Two weeks ago Sunday there was a two o'clock service beneath a tent that came down to within a few feet of the ground; outside the tent was a high board fence, fourteen feet high. You can imagine the state of the temperature at two o'clock in the afternoon at Camp Thomas under these circumstances. But the men stayed and listened. And when we had finisht I gave them a very strong invitation—not to rise for prayers; that usually does not mean very much—but to rise and take Jesus Christ as their personal Savior and Lord. One rose here, one there, and then they stood up in squads.

We wanted to make it more definite, so we issued a card that exprest, not a desire to become a Christian, but a card that reads, as nearly as I can remember: "I do this day accept Jesus Christ as my Savior, and purpose from this time to confess Him before the world as my Lord and Master, and to love and serve Him." A pretty strong statement. Now we say: "Men, here is this card. We want you to understand what you are doing. You are not asking prayers merely; not expressing a *wish* to become a Christian, but you are stating that you *have* become a Christian. If you do mean business, sit down and sign one of these cards before the whole regiment."

A week ago Sunday, between five hundred and six hundred men in our fifteen services signed those cards. We wanted to know whether they meant business or not, so we had them lookt up, and I think it is safe to say that upwards of five hundred men definitely profest to accept the Lord Jesus Christ as their Savior and their Master. I do not know anything that stirs the blood of a Christian man so much as to see these soldier boys and these officers stand up and definitely profess in that way that they are going to take the Lord Jesus Christ, and that



before they go to Cuba; that they are not merely going to enlist under the banner of our country, but to enlist under the banner of the Lord and Master, Jesus Christ.

Now, that sort of thing is going on all over the camps, Camp Alger, to a certain extent, Tampa, Chickamauga Park—probably to the largest extent—men by the hundred and by the thousand, and, I think I can report before long, tens of thousands, coming to Christ. And who are those men? They are the men going to the front. One of those regiments that had such an awful time the other day, when so many dropped before the Spanish bullets, was the very regiment that Dr. Dixon was preaching to in Tampa, and in which many profest to accept Christ before they went to Cuba to meet death. Ah, men, I believe that the heart of every true child of God ought to go out to Chickamauga Park. If you have never prayed before, pray to-day, and throughout all the coming days, that the Spirit of God even in greater power may come down there. If you and I fail to do our duty, and these men do not hear the Gospel through our instrumentality, and they go to the front, unsaved, to fall upon the field of battle, then it means that they pass to Christless graves and a Christless eternity.\*

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#### A CALL TO ADVANCE IN CHINA.

The following resolution was recently adopted by the committee of the Church Missionary Society in regard to the present need for a forward movement by Christians in Great Britain. In the United States a similar call might be made with especial reference to the prospects of new openings for the Gospel in the Philippines and in the West Indies. The resolution reads as follows:

The committee of this society have ever desired to watch for indications of Divine Providence regarding calls for forward movement. They have prayerfully sought not to anticipate that Providence, and, on the other hand, not to fail to respond to clear indications of God's will. As they regard events on the northwest frontier of India and in Africa, they recognize that, in addition to various districts which now call for extension, it is probable that remarkable openings for advance may speedily arise. But at this particular juncture they believe that to the Church of Christ at large there is a distinct call for the advance of missionary enterprise in the great empire of China.

The committee feel it important to restate well-known facts of the case. The population of China is estimated at more than one-fifth of the entire population of the world. It is said that, counting all bodies of Protestant Christians, there is only one missionary for every 250,000 of its inhabitants. It is estimated that China has over one million unevangelized villages, varying in population up to 20,000.

The present position of the Church of Christ in the country is far from discouraging. In 1842, the number of its communicants attacht to the Protestant churches was six, it is now over 70,000.

But in order to justify the committee in appealing to the Church of Christ at large, and to their own supporters in particular, for a great extension of missionary work throughout China, they desire to place on

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\* Subscriptions to help carry on this work may be sent to the editor, or to D. L. Moody, East Northfield, Mass.



record a brief account of the market change which has recently taken place in that land, both in the minds of the Chinese and in the political position of the country.

I. THE MIND OF THE PEOPLE.—Missionaries connected with several Protestant societies in Fuh-kien province testified in August, 1896, that in this sense there was “a widespread and general movement toward Christianity among all classes of the population and in all parts of the province.” This, according to universal testimony, continues up to the present time to a remarkable extent. The long-closed province of Hunan, from which for years poured forth the foul stream of blasphemous Antichristian literature which had so large a share in evoking many of the fanatical outbursts against Christianity, is now about to be thrown open to Western influences. Its capital is rapidly accepting Western ideas. Moreover, evidence is accumulating on all sides that the advantages of higher Western education, Western literature, and Western science are being appreciated and sought after among the upper classes in China in a manner and degree absolutely at variance with all precedent.

II. THE POLITICAL POSITION.—The Rev. W. Banister has recently reminded the committee of the extensive opportunity for missionary enterprise afforded by the recent opening of the West River, with the new treaty port of Wuchow, some 220 miles from Canton; and now the British nation is officially informed of the “concessions” which have been agreed to by the Chinese government. Briefly, they are as follows: (1.) The internal waterways of China will be open to British and other steamers in the course of June next. (2.) The Chinese government have formally intimated to the British government that there can be no question of territory in the valley or region of Yang-tse being mortgaged, least, or ceded to any power. (3.) The post of inspector-general of maritime customs will continue to be held by a British subject. (4.) A treaty port will be opened in Hunan within two years.

A glance at the map of China will show what a vast area of country north, west, and south is included in the valley of the Yang-tse in its course of 3,000 miles, and the whole of this country is, by the above “concessions,” thrown more open than ever to missionary enterprise.

Recognizing in the combination of circumstances referred to a distinct and definite call from God to the Church of Christ to stand forth in a spirit of readiness, to press forward with promptitude as occasion is offered, and thus go in and possess the land of China for Him, they would invite all who cherish a holy enthusiasm for the extension of the Redeemer’s kingdom, and more particularly those who are in positions of responsibility connected with the foreign missionary enterprise, to join with them in earnest and believing prayer that the Holy Ghost may so fire the hearts of God’s people that workers and means may speedily be provided for the far more adequate occupation of this portion of the heathen world.

The Christian church in China is awake to a sense of her need, as is shown by the quaint picture which we here reproduce from the *Church Missionary Gleaner*. It is intended to convey a solemn appeal to the Church in England, and was the last of a series of drawings given to Archdeacon Wolfe, of the C. M. S., just as he was about to return home on furlough recently. The following is the description:

The helmsman is Archdeacon Wolfe. The fishermen are the cate-



CHINA'S APPEAL FOR MORE "FISHERS OF MEN."

chists. The fish in the sea are the heathen Chinese. On the shore, at the door of his house, is a rich man, at whose feet Fuh-Kien kneels and pleads for more fishermen to cast the Gospel net. The fishermen on the shore are perhaps the devil's fishermen. As one looks, the quaintness of the drawing is forgotten, and one only sees the pathos and the need.

The China Inland Mission also calls for a forward movement in prayer and work for China. J. Hudson Taylor proposes to send out young unmarried men in companies of two native and two foreign, beginning in the province of Kiang-si and working out from central stations in each district. Twenty able, earnest and healthy young men are called for at once.

#### CHRISTIAN MISSIONS IN KOREA.\*

Roman Catholics were the first to begin work in Korea. As early as 1592 Japanese Christians "were able to announce the true religion to the Korean prisoners,"† but for two centuries practically nothing was accomplished. Toward the close of the last century, however, a group of students interested themselves in Christian books from China. This led to visits of Catholic missionaries from Peking and the conversion of a number of men who, in the absence of any priest, baptized one another,

\* Condensed from the Secretarial report of Robert E. Speer, November, 1897.

† Very Rev. Father Wallays.

took Christian names, and organized a church. The movement spread, and in spite of persecution it is said that in 1794 Christians numbered 4,000. The Roman Catholics reported last year 28,802 members, 26 European priests, 3 native priests, 413 other native preachers.

Protestant work began with the visits of Rev. John Ross of Manchuria, and his translation of the New Testament into Korean. Dr. H. N. Allen (of the Presbyterian Board) was the first resident missionary, securing his safety by acting as physician to the American Legation in Seoul. Other missions entered subsequently: Methodists (north) in 1885; Canada Y. M. C. A. in 1889; the S. P. G. in 1890; the Australian Presbyterians in 1891; the Southern Presbyterians in 1892; the Ella Thing (Baptist) Memorial in 1895; and Southern Methodists in 1896.

For some years the work grew slowly, but since the China-Japan war it has advanced by leaps and bounds. In 1894 there were 141 communicants; now there are 932 communicants, 2,344 catechumens, 101 meeting places, and 38 church buildings. Christianity has evidently laid powerful hold upon the country. Instead of being called "devils," as in China, the greatest respect is shown for the missionaries, and Christians are received with remarkable confidence and regard. The churches are crowded. The opportunities are unlimited. The whole nation is as ripe for the preaching of the Gospel as any nation could be.

#### THE MOTIVES OF THE CHRISTIANS.

Through what proximate and secondary causes has the great first cause of the Divine will been working?

(1.) Japan's victory over China made a profound impression in Korea, and made Western civilization and religion more highly esteemed. It also demoralized spirit worshipers, killed the worship of Chinese gods, and cut away some of the remaining props of Buddhism.

(2.) The people, in many places, felt they had reached the bottom of misery. Justice was a travesty; punishment was torture; poverty was extreme. Dissatisfaction with the old life was widespread and prepared the way for the Gospel. The little Christian churches show the people the possibilities of union, and such love as welded the early Christians together has an irresistible attraction shown forth in Korea.

(3.) Back of these motives there is real ground for believing that there is a genuine spiritual movement. The ideas of sin and of salvation through Christ seem to be the dominant ideas of the native Christians. The simple doctrines of the old Gospel have been preached by the missionaries without ceasing or uncertainty. The tonic vertebrate message of Christianity stirs some true response among people whose old religion provided for no forgiveness or fellowship.

I firmly believe in the genuineness of the present work. Instances of individual conversion, which are as thorough and satisfactory as those seen here, warm church life full of brotherly trust and cooperation and self-sacrifice, men and women saved from adultery, drunkenness, and gross sin, and made clean and pure, a fervent love for the Bible and fresh originality of spiritual ideas—all this satisfies me that the work is true. I believe that these Koreans are as good Christians as the Corinthians, or Galatians, or Ephesians were.

#### RULES FOR THE NATIVE CHURCH.

The following are the "Rules for the native Church in Korea," which



are read aloud when catechumens are baptized, and are assented to by them publicly:

I. First, since the Most High God hates the glorifying and worshiping of spirits, follow not the custom, even the honoring of ancestral spirits, but worship and obey God alone.

II. The Lord's Day being a day of rest and a God-appointed holy day, let neither man or beast do any work therein, even to the pursuance of one's livelihood; unless it be absolutely necessary work, let nothing be done. Labor diligently six days, and as for this day, observe it strictly.

III. Since the filial reverencing of parents is something which God has commanded, during the life of your parents piously reverence them, and using all strength be faithful to them as by the command of the Lord.

IV. Since God has appointed one woman for one man, let there be not only no abandoning of each other, but let there be a wife and no concubines, a husband and no lewdness.

V. Since the doing of the holy doctrine is the first thing to be done, let every person persuade those of his own house, praising and praying, and with one mind trusting and obeying the Lord.

VI. Since God has ordered that we shall live by working, let no one eat and be clothed in idleness. Be not lazy; tell no lies; be not covetous; steal not; but by all means follow an upright livelihood, and using strength, feed yourselves and your families.

VII. The Holy Scriptures not only forbid drunkenness and gambling, but since from these things spring quarreling and fighting and killing and wounding, do not dare to commit them. Also do not make, eat, or sell either wines or opium, and keep not a gambling house, and thus debauch the conduct of men.

#### SOME PROBLEMS AND DANGERS.

One of the most interesting features of the Korean church is its patriotism. The reasons for this are manifold. One is that Christianity has quickened the minds of the people so that they see now the abuses of the past and the glory of independence. Another is that Christianity is essentially an emancipating religion, and leads to the desire for free government and pure and popular institutions. Furthermore, some leading men recognize that the one hope of the country lies in the power of Christianity and Christian education. There is a great deal that is hopeful and encouraging in this, but there is also a danger that Christianity may be politicalized. In some places the people think the Christians are partisans of the West, and are not true Koreans. Missionaries wish Christianity to be introduced and extended as a spiritual movement, and are striving to discourage the political idea, and to avoid all implication with political movements within or without.

There has been some difficulty with regard to missionary comity in Korea. Some rules were adopted by the northern Methodist and northern Presbyterian missions in 1893. I believe a better plan is to be found in Church union. I wish there could be one Church of Christ in Korea. The Catholics and missionaries of the S. P. G. will not have anything to do with the evangelical missionaries, but surely the latter should unite now, when the elements of the Korean Church are plastic.

God is opening Korea in a remarkable way. In scores of villages the people want teachers of Christianity. It is easy to exaggerate the spiritual significance of these wants as the people express them, but they mean much, and I believe that the field is ripe in northern Korea. We must not let such opportunities pass by. We could never do it and face the Lord of the Harvest.

It can scarcely be hoped that dangers and perils are not approaching in Korea. At a gathering of native Christians we asked what they thought the possible dangers to the Church were, and they answered:

1. The possible jealousy of the Confucianists as they see the work growing.
2. The stealing of evil men into the Church
3. Success and corruption. "We shall need persecution," said one.
4. The coming of unbelievers from abroad.
5. Faction and schism in the Church
6. Incoming of Western civilization and the spirit of money-getting.



Let us hope that for many years the work may flourish prosperously. It has but just begun. There are only hundreds of Christians now where we must pray and work for thousands. The churches are small and unorganized, and not ready for any heavy ecclesiastical development. The people are in the early stages of instruction. They will need schools and solid educational work. Let us hope that the same spirit which has thus far guided the mission so wisely, may direct the missionaries in their future conduct of the work.

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#### FIRE WORSHIP IN JAPAN.

A missionary at Nagoya, Japan, Rev. N. G. Murphy, sends to *The Voice* this description of a curious ceremony of Shintoism:

We started out early in the evening so as to be sure not to miss the performance. As the time for the fire to be kindled drew near, interest centered round the temple, in which the priests began to congregate a little after nine o'clock. Finally, about ten o'clock, the priests arose and bowed several times before the sacred shrine, and then filed out into an adjoining room, from which they soon emerged, the leader blowing a large conch, which gave forth a most mournful sound. As the leader made his appearance there was a rush made for an open space in front of the temple. The priest next to the leader carried a couple of torches which were crost and all were mumbling something as if in prayer.

After the whole company of priests had marcht three times around a pile of green pine branches about twenty feet long and ten feet wide, fire was stuck to the east end of the pile from the torches. After the fire had begun to burn the march and the horn-blowing was resumed. One priest carried a drawn sword which flasht in the firelight.

While the chief priest was walking around on the leeward side, the wind blew smoke in his face and scattered sparks on his clothing. Clasping his hands and walking nearer the fire, he waved back the smoke, commanding it to keep its place. The wind caught the smoke away from where he was walking, and actually canted it over to the other side. I felt queer. I watcht very closely to see what the smoke would do when the priest returned, but he had walkt nearly half-way around the leeward side before the smoke showed any tendency to go any way except straight up in the air. Then suddenly a great volume of smoke and sparks belcht out and envelopt, not only the chief, but all the other priests that were with him. After that, altho many commands were given, the smoke seemed to behave to suit itself.

As the blaze grew less and the fire began to die down, leaving a bed of sparkling coal, the priests began to collect together in groups. I did not expect any attempt to enter the fire until it had burned very low, but suddenly I saw a figure walking amid the flames and smoke, and in another moment, a priest, clad in flowing silk garments, stept out of the fire on the side nearest to me. He was immediately followed by other priests, one of whom, a very old man, resembling a Buddhist priest, stood still for several seconds waving a thing like a dusting brush, made of hair, and calling out something in a loud voice, while the flames flickered about him, and seemed to enter his long flowing sleeves; but when he stepped out of the fire, he seemed unharmed, altho smoke issued from his clothing for some time afterward. The priests having past, the way was declared open and a number of people from the crowd walked through. Some of those who entered the fire, had only straw sandals on their feet, others had on *tabi*, a kind of stocking.

### III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

China.—Some Events of the Past Year.

BY HENRY M. WOODS, TSING-  
KIANG-PU, CHINA.

Three important facts may be mentioned as exhibiting substantial progress in the opening up of this empire to the Gospel.

One of these, while a purely secular event, is of a pacific character, and may powerfully aid in recommending Christianity; one is evangelistic, and indicates a great victory for the Master; the third, while also purely secular, and of a warlike nature, concerning the international relations of China, is doubtless one of the judgments of an all-wise Providence, intended to humble the colossal pride of this nation, and, by showing the utter insufficiency of their present beliefs and methods, lead to an acceptance of Christ and His truth.

1. The first fact is the wide establishment of schools for the study of Western learning. During the past year, in obedience to an imperial decree, a systematic and fairly successful effort has been made by the officials all over the empire to establish these schools in the prefectural, and some magisterial, cities. Even in the Hunan province schools for the study of the English language, of mathematics, and of the sciences have been opened. In our own city of Tsing-kiang-pu, noted for its conservatism and the half-concealed anti-foreign feeling of its high officials, an academy was opened during the past summer. Queerly enough, the name given to this school is an implied confession of the weakness of Chinese education, and of the superiority of Christian learning. It is the school which would "exalt the real" or "substantial,"—irresistibly sug-

gesting the empty pretensions of the high-flown poetry and essay-writing of the old Confucian school.

This academy, like most of the schools throughout the empire, is indebted to missions for its teachers; its three teachers are all graduates of mission schools. In some of the larger institutions missionaries themselves have been invited to take charge. While thus indebted to Christianity for the establishment and the very life of this educational movement, it is a cause for regret that the Chinese officials are, as a whole, very far from gratefully acknowledging their obligation. With characteristic cunning and obstinacy they are trying to reap the fruits of Christianity without acknowledging the source. Nay worse, they are now, many of them, attempting a flank movement, borrowing the fruits of Christian teaching and labeling it Confucianism, apparently trying to palm off a falsehood on the people, by claiming honor for Confucius and insisting on his worship in connection with these schools, as if the learning taught in them were a fruit of Confucianism and not of Christ's Gospel.

At the opening of the school in this city all of the high officials were present and, we are told, worshipped the tablet of Confucius in the presence of a large crowd. We ourselves recently saw in a side-yard of the school enclosure a shrine to the god of literature. Evidently they intend to impress upon the people that this is a Confucian institution, and that his worship and the other idolatrous rites are indispensable therein. It is a very humbling and unpalatable truth to Chinese scholars, and yet one which it is vitally important

to present to them, that the present demand for Western learning is a confession of the failure of their own methods, and of the insufficiency of Confucianism to purify the heart and rescue society from corruption.

Also that Western civilization and learning will avail nothing to check national decay or bring prosperity, without the Gospel of the Lord Jesus Christ. The burning message for China to-day, as indeed for all the rest of the world, is, the utter failure of human wisdom, of worldly culture, of man-devised systems of moral teaching to cleanse the heart and renovate society. The world's hope is Divine power applying Divine truth to the soul, God in Christ, cleansing the heart, making a new creature of the individual, and thus renovating society and the State. Poor people! It is pitiable to hear their confessions of failure and their wail of despair, and yet see their pride struggling against the acceptance of the only remedy, a Divine Savior. Officials and scholars alike acknowledge, in their candid moments, the widespread moral corruption and the utterly hopeless prospect of renovation. An official of some standing was calling to pay his New Year's respects a few days ago; with bitter regret, evidently sincere, he shook his head and said emphatically: "We Chinese are all bad, exceedingly wicked. There is no hope." The next day two scholars called, and reference was made to the government and prospects for the coming year. "China is poor and wretched. Our officials are grasping, and only think of enriching themselves. We scholars are no better. You can't trust any one. Where is there any way of betterment?" China with its boasted Confucianism is another appalling illustration of the truth of Romans

I. and of Corinthians I. and II. "The world, by wisdom, knew not God." What they need now to realize is that the fruits of Christianity will avail nothing without Christ, that Western civilization and learning will utterly fail to stem the tide of moral and political decay, without God and His truth. May this educational movement lead the thoughtful ones, and through them the masses, to realize their need of Christ.

As hinted above, education is not without its dangers. Education, if not Christian, will rivet the fetters of heathenism on this people, or, what is just as bad, lead to agnosticism. In the case of the missionary, too, it may be the means of turning good men from being preachers of the Gospel into the ranks of the enemy. It is indeed alluring to the missionary to be invited to preside over a promising institution. He thinks he sees visions of usefulness, of extended influence in such a sphere. But there is need to watch, lest the great deceiver has so contrived to couple idolatrous practises, like the worship of the Confucian tablet, with the institution, that the missionary's influence is really being exerted, against his will, for the propagation of heathenism. The crafty Chinese officials may entice him to teach Western learning, but they are careful to see that idolatry is sedulously practised in the school, and to let the Chinese public know that the influence of the institution confirms Confucianism. It would be hard to conceive a sadder spectacle than that which is sometimes seen, the missionary of Christ yoked to a heathen plow, a Christian Samson blinded and made to turn the Confucian mill.

2. The second remarkable fact, which is full of good cheer, is the opening up of the hostile province of Hunan.



On several occasions in past years entrance into this province has been gained only to be followed by prompt expulsion. China inland missionaries have tried faithfully, and been driven out. Two years ago the Northern Presbyterian Church entered Hunan from the south *via* Canton, but was soon forced to leave. The Hunanese gentry have gloried in their hostility. Their boast has been the admiration of the whole empire, that "the devils' church should never be planted in the pure confines of Hunan."

But now there can be little doubt that the Christian standard has been planted once for all. This time the little army has come to stay. During the past year no less than *seven* different centers of work have been opened. The Presbyterian, the Christian Alliance, the China Inland, and American Episcopal missions are all reported to have founded stations within this hitherto impenetrable field. That noble veteran, Dr. Griffith John, of Hankow, who has labored and prayed for years for Hunan, has this year received a signal answer to his prayers, and has received many converts and opened three stations for the London Society. Dr. John declares the prospects to be most encouraging. He speaks highly, too, of the character of the converts; they are as sturdy and courageous in standing up for the truth as their fellow provincials are stubborn in opposing it. Here then is a great victory for missions, for which we can thank God. About Hunan the heathen can no longer say: "Where is now thy God?"

3. The third significant fact, already much discusst in the secular press of Europe, is the German occupation of Kiaochow in the Shantung province.

The occasion of this movement

was the cruel murder of two German missionaries of the Roman Catholic Church in southern Shantung. But the root of the matter lay much further back. There had been trouble for years between the Roman Catholics and the officials, and at the time of the Japanese war the Roman bishop, Anser, was disgracefully assaulted at Yen-chow-fu, with official connivance. The governor of the Shantung province, Li-ping-kêng (no relation of the great Li), while an able man, is notoriously anti-foreign. In the face of the emperor's edict a year ago, he had the hardihood to protest against the opening of schools for Western learning, using a classic phrase that "barbarians should not be used to change China" (*Yung I wha Shia*). He seems to have industriously used his opportunities, whenever possible, to covertly insult and oppose missions and foreigners generally. While this high official remained in power, the Germans doubtless felt that they could not hope for justice for their subjects, and so among the demands made by the German government in settling the affair, one was that this governor should be cashiered and never again be allowed to hold office.

While we do not justify Germany's action throughout in this matter, the moral effect of their action, in the degradation of this hostile official, will be excellent in repressing disorder all over the empire, and in discouraging the treacherous machinations of Chinese officials against missions, in violation of treaty rights. This incident has been a revelation of China's conscious weakness. Three hundred German soldiers not only took the port of Kiaochow, but marched back 20 miles into the interior, and took possession of a magisterial city—a walled city



with a population of not less than 30,000 people—without any but the feeblest show of opposition on the part of soldiery or people. Think of this in a great province with a population of over 20,000,000 people!

With Russia pressing steadily on the north, Germany in Shantung, France restless on the south, and England with her fleet, hovering like a hawk, watching the Yang-tse Valley, the air has been tremulous with mutterings of war. One feels that almost a breath would blow down the card house of this poor, corrupt government. But, as God rules, we feel there is good in all this.

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The author of the above article has overlooked what will be found to be as far-reaching and revolutionary an element as any he has mentioned: the opening of inland water-routes in China to foreign vessels. "Imagine," says Minister Denby at Peking, "every railroad in America removed, and a canal substituted, and one will form some idea of the magnitude of the system (of canals) in this vast empire." It is only "the other day" that there was fierce opposition to the first launches which appeared on the canals, even near the coast.

It is rather a long quotation, but it supplements the foregoing article so well, we venture to insert the following from the *North China Daily News*, February 26, 1898:

The news we publish on Tuesday that the Chinese government has consented to admit foreign and native steamers to all inland waters is confirmed by later advices, and there would seem to be no doubt that this important concession has actually been obtained. We are still in the dark as to the negotiations which have resulted in this important agreement, and we have yet to learn what has persuaded the authorities in Peking to take a step which evinces a degree of wisdom and foresight beyond anything we have been accustomed to look

for in that quarter. There are two aspects of the question which immediately attract attention. From the foreign point of view, the concession should mean an enormous increase in the trade, and from the Chinese it should mean not only increased wealth and enlightenment, but also the safeguarding of the integrity of the empire. That so radical a change should come into full operation in the short delay of four months is difficult to believe. The peculiar but deep-seated conviction of Chinese officials, that commerce exists only that it may be taxed for their support, will undoubtedly lead to attempts to restrict in every possible way the freedom which is essential to an expanding trade; and vexatious regulations, founded upon the supposed necessity of protecting their private interests, but supported by plausible arguments, will no doubt be persistently proposed and, it is to be hoped, vigorously objected to. The foreign trade of China, capable of enormous expansion, has increased but slowly. The opening of new treaty ports, although a move in the right direction, has never brought about the increase which was expected, and the explanation is simple. Owing to the want of means of communication, only restricted areas can be served without a cost for carriage which is prohibitive.

China has hitherto aroused a feeling of antagonism simply on account of her exclusiveness. The enormous possibilities of trade, which the nations of the west believe to exist in this country, have naturally excited competition. Hitherto it has been found that trade was only to be gained by force or threats, and a tendency has lately become manifest to take action which, if not checked, would undoubtedly lead to the dismemberment of the empire. "Sphere of influence" is a convenient phrase for glossing over what is apt to become actual control, and by agreements among the powers that any "sphere of influence" should be open to the trade of all of them on equal terms, it is conceivable that we might see rapid developments in this direction which would soon leave very little of China independent. But if the Chinese adopt a liberal policy and throw their country open freely to all, it is evi-

dent that the old grievances will no longer exist. China becomes one of the comity of nations, and her interests become those of her friends and customers. Any attempt on the part of one nation to obtain a preponderating influence which might be used to the advantage of its own commerce and to the detriment of that of the others, would at once arouse diplomatic resistance. Is it possible that the Chinese are at length awakening to this view? We are at the beginning of a great change which will have stupendous issues. Let the Chinese once realize that they are safe from aggression as long as they are friendly, and that they secure the protection of foreign nations by utilizing foreign capital and foreign enterprise, and we shall see this country make such strides as may in time make it one of the richest and most powerful in the world.

J. T. G.

#### Conversation on Self-Support.

The interchange of experiences, with self-support, success, or failure to secure it at International Missionary Union, was very suggestive. We give a few notes:

Miss E. C. Wheeler, Turkey, said: The secret of true self-support is systematic giving. Blind "John Concordance" started in the poor village of Shepils, where they felt they could not pay for new matting for their church. After giving tithes they had enough to send a present to the great rich American Board. The subject of self-support in schools should be brought up. I am surprised, in talking with missionaries, to see how much is done for pupils in some stations. We make all pay something, and if they can not pay, we find them work in schools, or missionary families or individuals, or native societies pay for them. A man who will not pay a lump sum, will pay, almost without knowing it, for soap, clothing, books, pencils, paper, water, etc. We have a loaning library which furnishes books to

pupils not able to pay the full price. We charge only one-fifth the value of the book as loan per half-year. Sometimes fathers bring produce which we buy. The result is, that soon the people begin to do for others—for the poor, for Kurdistan, for Africa, India, China. The little children even deny themselves their lunch to give to the "Christ-seat," where their offerings are laid. The very orphans in the orphanages deny themselves, and eat dry bread on certain days, that they may bring the food not eaten for those poorer.

Miss Grace Wyckoff, of China, said: Dr. Baldwin has spoken of the advance in the matter of self-support in Foochow. I want to add a word from the North China Mission of the American Board. During the last ten years great attention has been given to the question, not only in the church, but also in educational work. Our work is a country work; the one thousand members of the church are located in one-hundred and sixty different villages. Thus there is ample opportunity for the use of colporteurs and native preachers. The first step toward self-support was taken when a deacon was appointed by the church, and his support assumed by the church. During the year 1896 the receipts of the church were \$324 gold, an advance of thirty-six per cent. over the previous year, and two leading helpers, who had formerly been supported by funds of the home board, were ordained pastors, to be supported by the native church. In the boys' village day-school half the wages of the teacher is paid by the pupils. Tuition, according to the circumstances of the scholars, is required from the boys in the boarding-school in P'ang Chuang. This year another step has been taken, and a small number of men and women have provided their

own food while attending their respective training classes. The good work is going on, and God is blessing the work in the "country parish."

Bishop Penick, Africa, said: There are two sides to this great theme, and Christ brings out both. The first time that He sent His disciples out He told them not to take purse or scrip. St. Paul at first left everything, counting it as loss for Christ's sake, saying he could do all things through Christ. When near his end we hear him requesting that his old cloak and writing material be brought to him, and so we find God ever showing that His is the kingdom, power, and glory; and then that even a cup of cold water, given for Him to one of His least little ones, shall be remembered and rewarded by the King. So the rich poor and the poor rich are ever being developed and exalted to loftier life, joy, and power by His wisdom and goodness.

Mrs. Wellington White, China, said: In the boarding-school in Canton, China, under the care of the Misses Noyes, Butler, and Lewis, there is a missionary society, and the Christian women were anxious to send a native Christian woman to a city where there was no missionary of any board. The women had no money, but they denied themselves of a part of the Sunday evening meal, and were thus able to raise a little money, and thereby send a Christian woman (who had the small salary of \$2 in silver a month). She would go if they would pray daily for her, and, if so, she felt sure the Lord would bless her work. The woman was gone about two months, and, at the end of that time, returned to Canton with forty Chinese women, who went to Canton to spend Sunday. The women thus heard a sermon, and spent the time at the boarding-school. They saw the

communion of the Lord's Supper administered in the church. The native women returned to their village, and at the end of the next two months six more came to Canton, and when they were examined for admission to the church, the session said they had never met native Christian women who were better prepared to join the church than were these women, and all these women suffered persecutions for the cause of Christ.

Dr. Henry V. Noyes, Canton, China, said: I agree with a previous speaker in thinking that self-support is most easily brought about if commenced immediately when the churches are organized. It is certain that churches that are supported by mission funds are inclined to cling to that support as long as they can. On the other hand, when a vigorous effort is made for self-support, we are often surprised to find how it succeeds. The church of Chik-Hom in southern China is an instance. It is centrally located in that region from which goes nearly all the emigration to the United States. They did what some of the members said at first would be impossible, viz., assumed the responsibilities of self-support from the day the church was organized. It continued thus for about four years, until the chapel was destroyed and the members scattered during the Franco-Chinese war. The native preacher, however, who was prominent in this effort, in consultation with the missionary then in charge of the work, planned to get contributions from Chinese Christians in the United States who had already been wishing to help on the work for their countrymen in China. This has been so thoroughly successful that during the past ten or twelve years these Christians have sent for Christian work in their own country some \$14,000 (Mexican), of which



\$6,000 has been used in putting up a fine church building. How has this been accomplished? By systematically sending around a subscription box and year after year giving to every one the opportunity of subscribing. A careful record has been kept of all that has been subscribed, and by whom, and an equally careful record of all that has been expended.

Dr. C. C. Baldwin, Foochow, China, said: Our experience on this subject in Foochow was varied. For some years we paid salaries of native preachers and other helpers from the mission treasury. When a move was made to induce these native workers to receive less from the mission, it produced great dissatisfaction, amounting virtually to rebellion. But a beginning was made by voting salaries at a reduced rate per month, it being understood that the balance should be got from contributions of the churches. Reductions were gradually increased till we were able, in some instances, to reduce the pay by a quarter or a half of the respective salaries. And recently one or more of the churches support their own pastor or preacher, besides contributing to church expenses and other outlays. There has come to be quite an enthusiasm among these churches, notably in the first congregation, which goes by the name of "Church of the Savior." It should be added that at the beginning of our efforts in this line, the Methodist Episcopal mission was making a similar movement, which helped us much in our serious struggle.

*Question:* What relation or proportion does the salary of the preacher bear to the average income of the members?

*Reply:* It is difficult at the moment to give a satisfactory answer. Of course incomes vary greatly. We have all classes, rich

and poor, in our churches, as we have at home. I would say that probably the same or a like proportion exists in native churches as in home churches, where one man can give a thousand more easily than a poor man can give ten or one. Rich churches give fat salaries, and poor churches lean ones. It begins to be somewhat so on the foreign field.

Rev. J. L. Bruce, Brazil: I had not been one year in Brazil when after observing the troubles arising from the use of foreign money to pay native preachers' salaries, I said to myself that I could wish we did not receive money from the home church, except for schools and such things. Our policy militated against the development of self-support. When we went to Brazil we had no native preacher and no native church. By and by some one was converted and became assistant to the missionary. This assistant was wholly supported by foreign money. Thus we went on until our native church contributed to help the native preacher's salary. These contributions, instead of being paid over directly to the pastor of the congregation, would be sent to the mission treasurer, and then from the general fund the native preachers would receive their salaries. This did not develop the intimate interdependent relation between the native preacher and his congregation. The congregation would consider that the mission was responsible for the preacher's salary, and the native preacher would become used to looking to the mission treasurer for his stated monthly salary. Two years ago five of our churches became self-supporting at once. On the occasion of our conference we missionaries had a missionary meeting in which the principal subject of discussion was: "How shall we make our native churches self-supporting?"



At this same conference the native preachers had a separate meeting, and requested the president of the conference to appoint any one of them to any of the five churches named by them on the basis of self-support. We have one church that became self-supporting from its origin. We find, also, that our newest churches are the quickest to become self-supporting. It is easier to make a church self-supporting from its origin than to do so after it has been supported ten years by the home church.

Rev. G. W. Leich, Ceylon: The missionaries of the American Board in Ceylon have from the first taught the native Christians that the tenth is the Lord's, and as native churches were organized, and native pastors were placed over them, the people were expected to give one-tenth of their incomes for the support of their own churches. Those who receive salaries as teachers in mission schools, or in higher schools, or in government employment, almost without exception as soon as they receive the money, *before they put it in their pockets, before they begin to hug it to their hearts, count out one-tenth and give it to the Lord.* Those who have fields, as soon as they reap their rice, measure out one-tenth for the Lord. Every tenth fruit tree is the Lord's fruit tree; every tenth banana plant is the Lord's plant. The native Christian women have a way of giving of their own: every morning as they beat off the hulls of the rice for the food of the family for the day, they take out one handful of rice or more, and with a little prayer put it in the Lord's box. They find that this daily self-denial and daily looking up into the face of God brings them a blessing, and they have found by experience that nine-tenths goes as far as ten-tenths used to go. As a result

of this systematic giving, the native Christians have now 23 churches, with native pastors, nearly all supported by the native Christians; and those that are not fully self-supporting are fast reaching that point. Besides the support of their pastors our native Christians contribute to the support of their own native Bible society, and tract society, Sunday-schools, etc. They have organized themselves into a foreign missionary society, and have now about *twenty foreign missionaries of their own*, the brightest, most earnest native Christians of their own number, whom they have chosen and sent out to the regions beyond, and for whose support our native Christians are responsible. They are very poor people, they can not afford the luxury of having highly-paid church choirs, or stained-glass windows, or church debts; but every church of 100 members has the *luxury of having a foreign missionary of its own.*

Miss E. T. Crosby, Micronesia: In the sixteen churches in the Marshall Islands, at first the people were asked to feed the pastor. They have to give in coconuts, and this to many means hunger. After the churches were started the people were taught that if they loved the Lord they must show it in giving. As a result, from these sixteen churches the American Board received over \$1,200 last year. The salary of a native preacher is \$50 per year, so our mission is self-supporting.

—

Fanny Jane Butler, M.D.

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

Dr. Fanny J. Butler had the distinction of being the first fully equipt medical missionary woman sent to India from England. She entered upon her work in 1880, and

her first destination was Jabalpur, in the Central Provinces. But owing to a series of complications she remained only a short time, then removed to Bhagalpur, where she spent four and a half years, throwing her whole heart into the work. She had charge of two dispensaries, and attended to several thousand patients annually. In 1887 she returned home for a short furlough, when she accepted the appointment to Kashmir, leading the way to specific work among the women of that beautiful valley.

Beautiful valley, a garden of God!  
 Thy wealth is the grain beneath the sod;  
 A corn of wheat, 'tis fallen and dead,  
 The sheaves will come as the Master said.

It is interesting to note the leadings in this direction. Dr. William Elmslie entered that valley as the first medical missionary. It was his appeal for women missionaries that determined Miss Butler's missionary longings in the direction of a thorough medical equipment. They were both in an eminent degree fitted to be pioneers, gifted with the cool judgment, the clear decision, the pertinacious insistence, the indomitable energy of true leaders. Better still, they were both of them little children in the simplicity of their faith and in the reality of their spiritual life.

We turn now from her field of labor that we may sketch something of her early life and preparation for work. Miss Butler was born Oct. 5, 1850, in Chelsea, England. She was one of a large home circle, in which mutual affection was peculiarly developed. With the exception of a year, Fanny Butler had to be content with the instructions of her elder sisters till she was fourteen and a half years of age. Then she had one good year at the West London College, being, at its close, first in every one of the eight subjects for which marks were given. The stopping

of her school-life at this period was the heaviest trouble she had known. An intense thirst for knowledge was always upon her. Religious subjects always interested her, tho little was known of her personal feelings till she was just thirteen. A sermon at this time, "Son, go work in My vineyard," came home with power. Her reserve broke down, and those who loved her best, and watcht her most closely, had no doubt that at this period she had intelligently received Christ and given herself to His service.

At fourteen she became a Sabbath-school teacher, and the following year she was confirmed. Her confirmation-time seems to have been one of much blessing, and all doubts as to her relation with God were removed.

Her attention was early directed to missions through the influence of her pastor, whose enthusiasm was infectious.

In 1872 Miss Butler went to care for a married sister. There she met with missionaries from China, who recognized in her the true missionary spirit, and urged on her the claims of that country. Then it was that for the first time she broke the silence to her parents, and wrote them, asking their approval. Their answer was a disapproval of the proposed particular step, accompanied by an expression of their willingness that at some future time her missionary desire should be fulfilled. Shortly afterward Dr. Elmslie's appeal for woman's medical mission came into the hands of the sister she was nursing, and she past it to her with the remark, "This is the work for you." She lookt it over, and her answer was, "I could not do it, I do not care for the medical women's movement." Soon, however, she came back to the bedside, and said in a very different tone, "This may be the work that is meant for me. I will send the paper to A. and see what she says." Characteristically enough, she did this without a word from herself. Promptly the answer came, "This seems the very work for you; the training for it would develop the abilities God has given you, and would enable you to become the very best kind of missionary." A second application home, this

time to take up medical missionary work, was met with an unqualified "Yes."

She was accepted by the Indian Female Normal Society, and at once went to work and past in an examination second out of 123 candidates, 119 of whom were men, and was entered at the opening of the Women's School of Medicine in October, 1874, as the first enrolled student of the school.

She was a student of the first order, and she received very flattering testimonies from her examiners, of the high character of her work. She went to the King's and Queen's College of Physicians in Dublin, which had opened to women its examinations, for her final examination, and was told by one of the professors that her paper was the best one he had ever had from any candidate.

Thus equipt she started for India, as we have noted. In August, 1888, she rented a little house in the center of Srinagar, the chief city of the valley, and opened a dispensary, when the work prest upon her from every direction. The first year five thousand attended and at least two thousand heard the Gospel. Then another house was taken for a hospital. The missionaries could visit the city, but residence was forbidden, and she was four miles from her work. Finally through Miss B's efforts the native government's resistance was overcome, and as much ground in an excellent position was obtained as was necessary for dispensary, hospital, and mission house. About the same time also a lady warmly interested in all medical mission work, Mrs. Bishop (Miss Isabella Bird), was visiting Kashmir, and gave a sum of money to be used for the purpose of building a woman's hospital. Miss Butler was missionary and physician. She drest wounds, dispenst medicine, performed surgical operations, read, prayed, talkt to the suffering, and pointed all to the great Healer of souls. She finally took her patients one by one into an upper room. One of the helpers writes: "I make my way with difficulty up-stairs, to receive my instructions from the brave presiding genius of the place, the 'Doctor Miss Sahib.' Here she is, sitting at her table, with a little collection of poor sufferers at her feet. They will look up in her face, with claspt hands,

and say, 'We heard your fame, and have come far, far;,' and again the words come back, 'I have compassion on the multitude, for divers of them came from far.'"

The strain, however, was too great, and her health began to give way. In the summer she was ill and unable to do her work, and as soon as she recovered, she took an itinerating trip, but not for rest. She wrote: "When we encampt crowds of wretched women and children collected begging for medicine, and I do not think any one could imagine the dirt and disease which we found everywhere."

When the fall came she was suffering, and was prevented from being present when the foundation-stone of the new hospital building was laid. She continued to grow worse, and it became evident she must relinquish the work so dear to her. Mrs. Bishop, who visited her in her isolated home, wrote: "Just before the death of Dr. Fanny Butler, it was a terrible sight to see the way in which the women prest upon her at the dispensary door, which was kept by two men outside and another inside. The crush was so great as sometimes to overpower the men, and precipitate the women bodily into the consulting room. The evil odors, the heat, the unsanitary conditions in which Miss Butler did her noble work of healing and telling of the Healer of souls, were, I believe, the cause of the sacrifice of her life."

Her mind remained clear, and her cheerful interest in everything never ceast. Her last thought was for the work she loved, and her dying wish was that her post might be speedily filled. It was October 26, 1889, when the end came. One associated with her wrote: "We laid her dear remains to rest in the little cemetery on Monday morning, in a quiet corner under the shade of a large chenar tree. The same little boat and boatman which had so often taken her to work in her hospital, bore her quietly down the river to her resting-place. Our native servants begged the honor of bearing her from the boat to the grave. 'They had eaten her salt and no other arms must bear her.' Every resident and visitor was present to show the true and heartfelt respect which all felt for her. She rests from her labors and her works do follow her."



## IV.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

## Japan,\* Korea,† Medical Missions,‡

## Old and New Japan.

*The Chrysanthemum*, an interesting Japanese magazine, published in San Francisco, devotes considerable space in its January 1898 issue to a valuable article by Captain S. Sakurai of the Imperial Japanese Navy on "Old and New Japan." It is not from a Christian standpoint, but is full of suggestive facts and comparisons.

According to Capt. S., New Japan begins with the arrival of Commodore Perry on July 13th, 1853. Since that time the empire has made its tremendous strides in civilization, so that to-day it might be difficult for the whole American fleet to accomplish what one small war ship was able to do 45 years ago in the way of opening the ports of Japan to western nations.

\* See also pp. 848 (Nov., '97); 18 (Jan., '98); 170 (March); 449 (June); 608 (Aug.); 652, 656, 672 (present issue).

NEW BOOKS: "Japan and the Japan Mission of the C. M. S.;" "The Story of Japan," R. Van Bergen; "Sketches of Tokyo Life," Jukichi Inouge; "Heroic Japan" (War with China), F. W. Eastlake.

RECENT ARTICLES: "Old and New Japan," *The Chrysanthemum* (Jan., '98); "The New Japan," *Harper's* (Nov., '97); "Social Life in Japan," *Atlantic Monthly* (Mar., '98); *The Japan Evangelist* (Monthly); *The Chrysanthemum* (Monthly).

† See also pp. 926 (Dec., '97); 20 (Jan., '98); 668, 681 (present issue).

NEW BOOKS: "Korea and Her Neighbors," Mrs. Bishop; "Korean Sketches," James S. Gale; "Every-day Life in Korea," Daniel L. Gifford.

RECENT ARTICLES: "Little Korea," *Missionary Herald* (Dec., '97); "Korea," *Fortnightly Review* (Feb., '98); "The Land of the Winged Tiger," *S. S. Times* (Aug. 6); *The Korean Repository* (Monthly).

‡ See also pp. 362 (May, '98); 662, 668 (present issue).

NEW BOOKS: "Tell Them," Geo. D. Dowkontt.

RECENT ARTICLES: *Assembly Herald* (Oct., '97); *The Double Cross* (Monthly); *Mercy and Truth* (Monthly).

The table on the following page may serve to show the Japanese estimate of the transformation.

Modern Japan contains 161,157 square miles (about the size of California), while its population numbers 42,270,620, or two-thirds that of the United States. There are 44 cities containing over 30,000 inhabitants, the largest, Tokyo, having a population of 1,268,930. The mean temperature of the country is about that of Washington, D. C.

The total cultivated land covers an area of 26,166 square miles, one tenth of this being devoted to rice culture. The principal other agricultural industries are cereals, cotton, hemp, tobacco, indigo, silk, and tea.

Purely national industries in which little machinery is used, comprise weaving of silk and cotton, paper making, and works of art. Imported industries and methods, however, are crowding out the old, and machinery has very generally been introduced. Since the Japan-China war, prices have doubled and wages likewise. The principal manufactures are art works (porcelain, lacquer, bronze, and wood), silk and cotton goods, matches.

Railroads were introduced in 1872, and in December 1896, 2,290 miles were in service, besides 1,368 under construction. Nearly 50,000,000 passengers were carried in 1896. Electricity has been largely introduced in trollies, electric lighting, telephones, etc. The government owns telephone and telegraph lines, and one-third of the railroads.

In 1879 there was only one institution that could be called a college, and that was where sons of the

<i>Points of Comparison.</i>	<i>Old Japan.</i>	<i>New Japan.</i>
Rulers.	1st. The Mikado, the theoretical head. 2nd. The Shogun the actual ruler.	The Mikado, the sole ruler.
Form and System of government.	The Shogunate, nominally under the imperial authority, with feudalism and independent local administration.	Constitutional monarchy with centralized bureaucracy and ministers responsible to the sovereign.
Social Classifications	1. Kozoku, imperial family. 2. Shogun. 3. Daimios. 4. Samurais. 5. Citizens. 6. Priests.	1. Kozoku, imperial family. 2. Kazoku, nobles. 3. Shizoku. 4. Heimin.
Government's Officials.	Hereditary social ranks considered in appointment.	Irrespective of social classes.
The Army.	Samurais, with swords, lances, bows, and later on rifles.	Regular army by conscription and organized after French and German systems, with Murata magazine rifles, manufactured in Japan, guns, caunons, etc.
The Navy.	Sailing Junks with smooth-bore guns; no regular sailors.	Regular sailors, trained after the English system; armor clads, cruisers, torpedo boats of most improved type, etc.
Education.	Each daimio had his state college; private schools, Japanese and Chinese history, literature, composition, writing, etc.; doctrines of Confucius taught	Education is compulsory and secular; the empire is divided into educational departments: kindergartens, primary and grammar schools, boys and girls together; boys' high schools, girls' high schools, colleges, private schools and colleges. Two universities, one in Tokyo with law, literature, science, engineering, medicine, and forestry, and agricultural departments; the other in Kyoto, with science and engineering departments; college of foreign languages, commercial school, boys' normal school, girls' normal school, school of fine arts, school of music, etc., all in Tokyo.
Religion.	Shintoism, Buddhism, Prohibition of Christianity.	Freedom of belief. Shintoism. Buddhism. Christianity.
Conveyance.	Kango, carts, horses, sailing junks.	Railroads, steamships, electric cars, horse cars, carriages, jinrikisha, bicycle.
Posts and Telegraphs	No regular system in existence, only letter carriers.	Postal system by railroad, steamships, telegraph, and telephone.

samurais were taught by foreign professors. The Imperial University was founded in 1888, and there are now twenty-nine government colleges and schools (1895) with 1,495 teachers and 12,548 students (843 women). There are also nearly 26,000 other schools with 70,000 teachers and 3,632,000 pupils (one-third women).

Under the feudal system there was no standing army, each provincial lord having his own followers. In December, 1896, the regular army numbered 79,683 officers and men, all Japanese. The navy now consists of 162 vessels, with 13,920 officers and seamen.

In spite of so many changes in the material features of the nation, the national resources and customs are practically the same. The following contrasts to Western nations are of interest:

	<i>Japan.</i>	<i>Western countries.</i>
Language.	Ideographic.	Phonetic.
Writing and Reading.	Up and down vertically and from right to left.	Left to right and horizontally.
Salutation.	With respect, bowing at a shaking hands distance.	With affection, and kissing.
Sitting.	Kneeling on the floor.	Sitting on chairs.
Eating.	Food already prepared and taken with chop-sticks.	Knives and forks used on the table to cut food.
Dressing.	Loose and tied by sashes.	Tightly fitted and buttoned.
Marriage.*	Bride goes to bridegroom's home, where wedding ceremony takes place; no religious ceremony; swearing in the heart of each.	Bridegroom goes to bride's home, where wedding ceremony takes place, or new couple set off for honeymoon; religious ceremony; swearing before God and witnesses.
Mourning color.	White.	Black.

\*Marriage is arranged by friends or relatives of the bride or bridegroom. Direct proposal and acceptance or refusal would be considered quite improper.

The religion most prevalent in Japan is Buddhism, which is divided into many different sects. The people of the low class are often very enthusiastic and even fanatic. Among the people of higher classes the doctrine of Confucius is also very much respected, and in many cases regarded with religious scrupulousness. The followers of Christianity are comparatively few—about one in a thousand. On the whole, educated Japanese are indifferent to religious belief.

Their attitude in this respect is well summed up by an old verse: "If the heart be true without prayer, God will guard us."

The Doshisha.

We are glad to learn that the Japanese Christians are generally repudiating the immoral act of the trustees of the Doshisha in wiping out the "unchangeable principles" of the institution in regard to its Christian character. This act of the trustees can not be defended on

STATISTICS OF MISSIONARY WORK IN JAPAN FOR 1897.\*

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1897.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen, 1 yen=50 cts. (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Pres. Church of the U. S. . . . .	1859	17	16	49	8	21	.....	.....	.....	25	.....	.....	.....
Ref. Church in America. . . . .	1859	11	8	30	8	47	.....	.....	.....	.....	.....	.....	.....
United Presb. Ch. of Scot. . . . .	1874	2	.....	4	1	.....	.....	.....	.....	.....	.....	.....	.....
Ch. of Christ in Japan. . . . .	.....	.....	.....	.....	.....	.....	70	774	11,108	.....	80	125	18,158.48
Reformed Church in U. S. . . . .	1879	7	3	15	2	27	.....	.....	.....	21	.....	.....	.....
Presb. Ch. in U. S. (South) . . . . .	1885	11	7	29	6	62	.....	.....	.....	.....	.....	.....	.....
Women's U. M. S., U. S. A. . . . .	1871	.....	5	5	2	14	.....	.....	.....	2	.....	.....	.....
Cumberland Presb. Ch. . . . .	1877	4	6	14	5	12	.....	.....	.....	.....	.....	.....	.....
Evan. Luth. Mission, U. S. . . . .	1892	1	.....	2	1	3	1	3	46	3	.....	3	80.21
Am. Prot. Epis. Church. . . . .	1859	17	11	42	8	.....	.....	.....	.....	16	14	49	.....
Church Missionary Soc. . . . .	1869	27	34	81	21	51	.....	.....	.....	.....	.....	.....	.....
Nippon Sei Kokuwai . . . . .	.....	.....	.....	.....	.....	.....	72	(c)690	8,349	22	23	71	(c)8,604.73
Soc. for Prop. of Gospel. . . . .	1873	10	4	14	6	21	.....	.....	.....	.....	.....	.....	.....
St. Andrew's Univ. Miss. . . . .	.....	7	.....	7	.....	.....	.....	.....	.....	.....	.....	.....	.....
St. Hilda's Mission. . . . .	.....	.....	7	7	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baptist Miss. Un., U. S. A. . . . .	1860	17	17	54	8	66	25	190	1,870	11	6	40	1,791.72
Baptist South'n Convention . . . . .	1889	3	.....	6	3	7	1	11	61	.....	1	4	(c)100.00
Disciples of Christ. . . . .	1883	6	3	15	4	6	7	45	413	7	8	5	(c)300.00
Christian Ch. of America. . . . .	1887	2	1	5	2	12	6	45	307	6	4	3	319.33
The Kumi-ai Churches in ( . . . . .	1869	21	27	69	13	195	73	420	10,047	12	30	63	22,925.17
Coop. with A. B.'s M. (b) . . . . .	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Am. Meth. Epis. Church (g) . . . . .	1873	18	31	67	10	68	55	518	3,524	9	56	16	17,853.07
Meth. Church of Canada (a) . . . . .	1873	8	15	30	7	54	22	116	1,807	6	21	68	4,826.24
Evan. Assoc. of No. Amer. . . . .	1876	2	.....	4	1	15	14	69	840	3	17	7	1,120.15
Meth. Protestant Church(d) . . . . .	1880	6	4	16	3	7	4	39	323	4	4	6	598.46
Am. Meth. Epis. Ch. (So.) . . . . .	1886	15	5	34	8	4	12	76	559	6	3	68	237.69
United Brethren in Christ. . . . .	1896	.....	.....	.....	.....	.....	4	38	145	.....	2	10	2,475.63
The Scand. Japan Alliance . . . . .	1891	2	4	8	.....	37	1	11	116	1	4	5	12.00
Gen. Ev. Prot. (Ger. Swiss) . . . . .	1885	3	.....	5	1	1	1	8	106	2	1	7	56.14
Society of Friends (U S A ) . . . . .	1885	2	3	6	1	3	.....	(e) 18	126	4	.....	7	81.60
The Christ. and Miss. Alli. . . . .	1895	2	1	5	3	.....	.....	7	.....	.....	1	8	10.00
Unitarian. . . . .	1889	1	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....
Universalist. . . . .	1890	3	1	6	1	6	3	15	76	3	3	6	136.85
Salvation Army. . . . .	1895	3	5	10	4	.....	(f) 7	(b)130	6	21	.....	.....	336.66
Hepzibah Faith Miss. Asso. . . . .	1894	2	.....	2	1	.....	.....	3	21	.....	.....	.....	31.20
Independent (Native) (c) . . . . .	.....	.....	.....	.....	.....	.....	6	64	604	.....	3	7	1,516.39
Independent (Foreign). . . . .	.....	3	5	10	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total Prot. Missions. 1897. . . . .	.....	233	223	652	146	739	384	3,062	40,578	169	302	580	81,551.72

(a) Statistics to May 31, 1897. (b) Statistics to January 31, 1897. (c) Approximate. Reports not complete (d) Statistics to August 31, 1897. (e) Admitted to Christian fellowship by public profession of faith in Christ. (f) Not churches but army corps. (g) Statistics to June 30, 1897.

\* Condensd from a table by Rev. H. Loomis, Yokohama.





## V.—EDITORIAL DEPARTMENT.

Peace negotiations between the United States and Spain began on Aug. 2, and before this issue reaches our readers the war may be over. For this both victors and vanquished will be profoundly thankful. The horrors of war have been experienced by both parties, and we earnestly hope that the terms of peace may be such as to accord with righteousness, and secure not only a cessation of hostilities between the combatants, but also tranquillity and true liberty to the oppressed islanders in both hemispheres.

The momentous war with Spain seems destined to cause changes in the policy of the United States, and to greatly influence our future. It also already gives evidence of being the means of furthering the progress of the Kingdom of God on earth. Hawaii has now become part of the United States by a vote of 42 to 21 in the Senate on July 6th, and five commissioners have been appointed to draw up recommendations for the future government of the islands. The Stars and Stripes have likewise been raised in Cuba, Porto Rico, the Philippines, and Ladrones, so that in all of these islands, it is hoped, liberty of conscience and political freedom will be proclaimed.

As one result of the present conflict, in the missionary enterprise various societies look forward to entering these fields. Representatives of the Presbyterian, Northern Methodist, Southern Methodist, Northern Baptist, and Friends foreign missionary societies met at the Presbyterian rooms in New York recently to consider how the West Indies and Philippine Islands can be occupied as missionary ground most advantageously, if the way

should open. The American Board indicated its desire to have the Caroline Islands, which it already occupies, allotted as its field. Three societies are contemplating work in the Philippines, namely, the Presbyterian Board, the Baptist Missionary Union, and the Methodist Episcopal Society. The Southern Baptists, the Methodist Episcopal Church, South, the Protestant Episcopal Church, and the Southern Presbyterian Church have had missions either in Cuba or in Florida among the Cubans. Perhaps the most extensive of these missions is that of the Southern Baptist Home Mission Board. The Free Baptists, the Disciples of Christ, the United Brethren, and the Friends are also inclined to take up work in Cuba. So far as indicated, there are three societies which may undertake work in Porto Rico—the Northern Methodist, the Southern Methodist, and the Southern Baptist.

The outcome of the conference was the adoption of resolutions expressing its sense of the importance of observing the principles of comity in the establishment and conduct of these missions, and requesting the various boards to appoint committees of two to represent it in a conference for the division of the various fields.

The Presbyterian Board has recently followed the excellent example of the Church Missionary Society of England in gathering its newly-appointed missionaries for a week's conference with the secretaries. Twenty-six out of thirty young men and women under appointment met each forenoon with members and officers of the board to receive spiritual counsel and practical instruction. Several afternoons

were spent in visiting city missions and philanthropic institutions, under the guidance of prominent city workers. The spiritual tone of some of the meetings rose very high. No body of young missionaries has ever gone out from America more thoroughly instructed on the high and practical lines of missionary life and work, nor with such deeply graven impressions of the board's affectionate personal interest in them as individuals.

We bespeak for the American Bible Society the hearty support of Christian friends of the kingdom. This society has done and is doing a noble and notable work, but is sadly crippled for lack of funds. They are now endeavoring to supply the army and navy with Testaments, and to send colporteurs with Bibles into the countries which are being opened to the proclamation of the Gospel. Contributions should be sent to William Foulke, Treasurer, Bible House, New York.

Seventeen members of the Student Volunteer Movement, members also of the Reformed Church in America, recently directed an appeal to the General Synod, calling attention to the volunteers who are ready to go, and to the state of the field. They concluded as follows:

*The Problem.* Within the next three years we seventeen volunteers will graduate, and upon graduation each one of us will, if God permit, make application to our board to be sent to the mission fields of our denomination. The problem then is not so much one of men as of money. To send us out will mean a decided increase in the contributions of the church. The cry comes from the field for men. We are ready to go. *Will the church be ready to send us?*

Here is the daily prayer suggested for the awakening of India:

1. The Christian church in India; consistency, faithfulness, fruitfulness.

2. The missionary agencies at work; wisdom, unity, power.

3. The Christian workers; faith, prayerfulness, the Holy Spirit.

4. The children of India and the agencies at work for them.

5. The young men of India, especially the student classes.

6. The women of India.

7. The Mohammedans.

8. The Roman Catholics in India and the Syrian church.

9. The Europeans in India, especially the 80,000 soldiers.

10. The Eurasians.

11. The unreacht multitudes.

12. The awakening of India. The spirit of prayer; the spirit of expectancy; the spirit of self-sacrifice; the spirit of victory; above all, and as a means to all, the Spirit of God.

Dr. Alonzo Bunker, of Burma, takes exception to the article on *Comity* reprinted in our pages (March, pp. 195) from the *Church Missionary Intelligencer*. Dr. Bunker writes in part as follows:

We are here informed (in the article referred to) that the Bishop of Calcutta received into the Church of England converts in Chota Nypore, "and a smaller body of Karens in what was then the extreme border of British Burma, who had previously been connected with the American Baptists. In both cases I believe the reception to have been absolutely justifiable and even necessary."

In the latter case, at least, I believe, on the contrary, that this action was neither justifiable nor necessary, but rather harmful to mission work among the Karens.

The "wife of an experienced American missionary," here mentioned (Mrs. Mason), was confessedly insane. She became angry with her associates, and resolved to seek aid from the Church of England. The Karens being simple-minded and easily led, she resolved to take them in a body to that church.

In response to her overtures, in 1871, Rev. Trew, an S. P. G. missionary, was sent by the Bishop of Calcutta, to Toungoo to investigate. At a special meeting of eight of the principal residents of Toungoo, (six of them were members of the Church of England), he reported the following:

First. That the bulk of the people followed



blindly the lead and the coercion of their chiefs and village teachers.

Second. That they knew nothing about the Church of England, and that no doctrinal conviction enters into their desire for an English teacher.

Third. That anger is the low motive which actuates them.

Fourth. That for a people, such as they are, it is earnestly hoped that they should be brought to merge their differences, and to receive once more their former teachers. I believe that if the opposition of some influential men was put down, very many would even now gladly unite with their former teachers. I believe the American missionaries in time will succeed in restoring peace.

The following resolution, seconded by Rev. Trew, was then passed unanimously:

Resolved, that in the opinion of this present meeting, it is every way desirable that the fullest opportunity should be given to the American Baptist Mission, undisturbed by any extraneous influence, to seek to bring back to peace and union the Karen villages lately visited by Mr. Trew; that there appears hope that union may be re-established, but for this, there must not only be no extraneous influence, but no holding out of any intention of such influence being exerted in the future.

Tho the widest publicity was given to these findings of Mr. Trew and the above resolution, both Bishop Milman and the Archbishop of Canterbury being fully informed, the "extraneous influence" was begun before Rev. Trew had left the station, and continued till a considerable number were drawn from the mission to join the S. P. G.

Thus churches were rent asunder or broken up, schools destroyed, and strife established among the people.

Said the *Friend of India*, one of the most influential papers in Calcutta, commenting on this action of the bishop: "It was the least judicious and judicial action that the Bishop of Calcutta ever did."

The writer having had intimate connection with this mission more than thirty years, testifies, that this action has been productive of evil to the Karens of Toungoo, and has set back their progress in Christian civilization indefinitely.

The writer bears witness to the high, clear action, devotion, and godly lives of many of the S. P. G. missionaries sent to this field, with

whom he has been associated. They have, however, been greatly handicapped in their work by the beginning of their mission, and have found Dr. Mason's prophecy too true, "These Baptist Karens will make sorry Churchmen."

Even now, the Church of England could undo some of the mischief, if so minded, by restoring mission property, of which, by a legal technicality, it gained possession, but to which it has never had any moral right. Such an act would be a graceful acknowledgment of "Comity in Missions," better than words.

Rev. M. L. Gordon, of Japan, calls attention to a paragraph which appeared in the *MISSIONARY REVIEW* for July, 1896, as a quotation from correspondence of Rev. J. L. Dearing, of Yokohama, with Rev. F. S. Dobbins, of the Baptist Board of Missions:

Not one native preacher outside the Kumi-ai churches, or in any other denomination than the Congregational, can be named as preaching a new theology. Neither the Presbyterians nor the Methodists are troubled by that heresy, and the Baptists have no trouble with it at all. All that the deputation of the American Board found so disappointing and distressing among the missions, seems to grow out of the lack of sound and evangelical teaching on the part of the missionaries. It is the Andover semi-Unitarianism that is doing the mischief. There is no occasion for surprise because of it.

The gist of this paragraph is contained in two statements: 1. Not one native preacher outside of the Kumi-ai churches is preaching a new theology. 2. All the trouble in Japan, theologically, is due to lack of sound and evangelical teaching among the missionaries of the American Board. Neither of these statements, says Dr. Gordon, is borne out by facts, and Mr. Dearing writes that he is "very certain that he never wrote the strong statements attributed" to him.

Rev. Robert Wilder sends us the following information from Dr. K. S. Macdonald, of Calcutta, in re-

gard to Swami Avedananda, who has been posing as a Hindu saint and man of learning, and has secured somewhat of a following in the United States:

The said Swami is not a real Swami. He is not a Brahman, and he knows no Sanskrit to speak of. His father and his elder brother are well known to me. His elder brother, Behari Lal Chundra, our Christian convert, lives in our native manse, and is known all over India for his very able answer to Dr. Cotton's charge in his *New India* against native Christians, and for his letters to the members of the Indian National Congress.

The "Swami" Avedananda past the entrance examination of the Calcutta University, and no more. His brother tells me that on being taxed by his brother for the life he was living, he answered that it was the easiest and pleasantest way to earn a livelihood. He liked traveling about and seeing the world. By donning the yellow robe, taking the begging bowl, and changing his name and prefixing it with the word Swami, he could go all over India and live as a prince on the fat of the land—nay, more, accumulate money to pay his passage to England and America—nay, to any and all places all over the world, while he (the elder brother) had to slave from morning to evening in a government office on a pittance scarcely able to keep his large family in comfort, and he (the Swami) had no care for the morrow—no wife, no child, no father, mother, or widowed sister to provide for; he was without any attachment. He professed to pity his poor elder brother, chained to a desk in a registrar's office, while he, on the other hand, was free as the birds of the air or the wild beasts of the forests.

Such is the man over whom so many of the cultured Americans, male and female, seem to rage.

Rev. E. Griffiths, of Omaha, Neb., writes, calling attention to a new movement in behalf of the Jews, the object of which is "to lead them *nationally*, or so far as to have a prepared '*remnant*,' to acknowledge Jesus as their coming King and Savior." Mr. Griffiths says that the change in the basis of the effort, from the attempt to lead individuals to the acceptance of the Messiah, does not, to his mind, seem supported by adequate Scriptural argument.

The editor would only say that

Mr. Joseph Rabinowitz is one of those who are seeking to lead out this godly remnant, and his success appears to us to be a God-given sanction. It is not necessary to abandon the individual appeal while seeking also to influence the nation in a more collective capacity.

Mr. William Tatlack writes urging that all disciples of Christ take a higher ground with reference to the Divine sovereignty in the power of the Spirit, and the incomparably superior value of the prayer of faith over the aid of mere money, in carrying on the affairs of the Kingdom of God. And he well adds that George Müller abounded in money aid precisely because he despised any special or prominent reliance on it, in comparison with faith in God. He forbore to appeal to the human possessors of money, but rather and constantly to God, who can give the supreme blessing of spiritual conversion and consecrated hearts, and can open the purses of the wealthy as no human appeals can do, however importunate.

To Mr. Tatlack we can only reply that we have never taken any other ground in this REVIEW. Indeed, we have with far more emphasis urged prayer than any other method of carrying on the work of the kingdom, as will be evident to any one who reads the leading article in the January issue of the present year.

With sorrow we announce the death of an esteemed contributor, Mr. Thomas Paul, widely known in Christian journalism as "Pearl Fisher." Born in 1845, near Glasgow. He lost both parents when still young. Becoming a decided Christian in his early years, he readily took up definite service, especially among the young. Quali-

fyng for a literary career, he came to London in 1874, and, following Mr. Moody's great meetings, described them in *Word and Work*. He also conducted the Ragged School Union organ *In His Name*. In the description of religious and philanthropic effort Mr. Paul had a ready and sympathetic pen. His more general writings included "Harvest of the City," "Britain's Queen," and a series of illustrated books on natural history. About a year ago Mr. Paul had a serious illness, from which he only partially recovered. On Saturday morning, July 24th, he fell asleep, from anæmia and heart failure, having served his generation in the will of God.

The *Episcopal Recorder* says: Ritualism grows apace in the Anglican Communion, as the following authentic table shows: Unlawful ornaments of the minister: 1, the alb; 2, the biretta; 3, the chasuble; 4, the cope; 5, the dalmatic; 6, the tunic or tunicle; 7, the manipule. Unlawful ornaments of the church: 8, a baldachin; 9, lighted candles when not required for giving light; 10, a stone altar; 11, a cross on, or over, or in apparent connection with the communion table; 12, a crucifix; 13, stations of the cross. Unlawful ceremonies: 14, bowing down before or addressing worship to the consecrated elements; 15, the attendants of acolytes; 16, tolling of bell at consecration; 17, making the sign of the cross over the people; 18, hiding the manual acts; 19, elevation of the elements; 20, the use of incense; 21, the ceremonial mixing of water with the wine during divine service; 22, the use of wafers in lieu of bread "usual to be eaten." The growth of these illegal practices is indicated by the following table:

Particulars . . . . .	1882	1884	1886	1888	1890	1892	1894	1897
Vestments . . . . .	336	396	509	599	797	1029	1370	1632
Incense . . . . .	9	20	66	89	135	177	290	307
Altar lights . . . . .	581	748	968	1136	1402	2408	2707	3568
Mixed chalice . . . . .								2111
Hiding manual acts. . . . .	1662	2054	2433	2690	3133	3918	5037	5964

Medical Missions.

New York City alone has 3,000 doctors, or one to about five hundred people; the unevangelized

world has about one to every three millions!

The British missionary societies, in 1893, reported 139 fully qualified physicians engaged in mission work, of whom 13 were women. The *Medical Missionary Record* of New York, after gathering with great care a list of all medical missionaries in the world, gave as the facts in 1886 and 1892 the following: In 1886 a total of 291, in 1892 a total of 365, in the entire world field. Up to 1893 there were 359 fully qualified medical missionaries, of whom 74 were women.

In April, 1897, the following summary was given: Total, 487, of whom 371 are men and 116 women, and distributed as follows:

	Men.	Women.	Total.
China . . . . .	124	41	168
India . . . . .	64	41	105
Africa . . . . .	40	4	44
Syria and Turkey . . . . .	32	2	34
Persia . . . . .	11	4	15
Korea . . . . .	12	3	15
Japan . . . . .	8	6	14
United States . . . . .	11	2	13
Siam . . . . .	12	..	12
Great Britain . . . . .	11	..	11
Burma . . . . .	7	4	11
Mexico . . . . .	4	2	6
Pacific Isles . . . . .	5	..	5
Madagascar . . . . .	5	..	5
Egypt . . . . .	4	..	4
Ceylon . . . . .	1	4	5
Canada . . . . .	3	..	3
Assam . . . . .	3	..	3
Brazil . . . . .	3	..	3
Malaysia . . . . .	3	..	3
Afghanistan . . . . .	2	..	2
Arabia . . . . .	2	..	2
Chili . . . . .	1	..	1
Java . . . . .	2	..	2
New Guinea . . . . .	1	..	1
Total . . . . .	371	116	487

From 1850 to 1886—thirty-six years—the increase was from 40 to 291, an average increase of seven during each of the thirty-six years. From 1886 to 1892—six years—the increase was 74, or over twelve each year. From 1892 to 1897—five years—the increase has been 122, or over twenty-four each year. This is a very remarkable array of figures and facts.

We commend to the consideration of the reader the following "Pledge of the Heroic Movement for the Support of Missionary



Work": "I hereby declare my intention to live on the same scale that I would have to live on were I a missionary (i. e., as economically as possible consistently with my health and usefulness), and to devote all my surplus income to the Lord's work as He may direct." Is not this the true way to "stay by the stuff," and thus share the reward of the missionary?

#### Nyassa Industrial Mission.

Lady Ashburton has recently bought an estate at Cholo, British Central Africa, which she has enabled the Nyassa Industrial Mission to acquire by deferred annual payments.

Over 100 acres of this estate is already planted with coffee-plants in bearing, and it is estimated that after discharging the annual liabilities there will be sufficient income to enable the society at the end of the year to begin the erection of the necessary mission buildings for an active missionary work among the natives of the district. These buildings could be at once commenced if the necessary funds were forthcoming by contributions, and thus time that is precious might be saved.

This Cholo station will be about 30 miles from the base station of the mission at Lukabula near Blantyre, which was the original estate with which the mission commenced operations about four years ago.

During this time much has been done with but little support—for the total subscriptions during the first 3 years amounted to little over £700, which sum was augmented with loans to the amount of £400; yet during this time missions were maintained, and a brick house and school erected, 80 acres planted with coffee, and what is of far greater importance, a native church formed with 30 members, supporting a native evangelist.

#### Corinna Shattuck at Urfa.

There, in her single person, she stood for all that the American government stands for—for righteousness, for justice, for law. There she had been sent by your

board; there she had been established with the consent of the Turkish government; there she had acquired a home, and used it for the education of children and their parents, and for the relief of the suffering and distress. When a cruel Mussulman mob sought to outrage and slay the native Christians, they found refuge with her. Her little inclosure was packed with the innocent victims of Turkish outrage and Turkish rapacity. She faced the howling mob. To every demand that she should yield and allow them to pass, she interposed the dignity and authority of her womanhood, and the sacredness of treaty rights secured for her and all our citizens by the government of her native land. If the American Board, with all its outlay of money and time and thought, with all its memorable and precious history, had accomplished nothing but to put Corinna Shattuck at the door of her house in Urfa, standing, as she did, as a protection and shield for hundreds of innocent Christians, that result of itself would more than repay all the labor, toil, and expenditure of the past. Wherever this Gospel shall be spoken of throughout all the world, there also what this woman hath done shall be told as a memorial of her.—HON. EVERETT P. WHEELER.

If any minister of Christ wishes to help his people to a knowledge of missionary heroes, these modern apostles might be selected as examples, each having had a special mission to fulfil, and having done a unique work:

1. Raimond Lull, pioneer to the Mohammedans, 1236-1315.
2. Francis Xavier, Romish apostle to the Indies, 1506-1552.
3. Baron von Welz, pioneer to Dutch Guiana.
4. John Eliot, apostle to North American Indians, 1604-1690.
5. Ziegenbalg, pioneer to India, 1683-1719.
6. Count Von Zinzendorf, Moravian apostle, 1700-1760.
7. Hans Egede, pioneer to Greenland, 1686-1758.
8. Christian Frederick Schwartz, founder of the native church, India, 1726-1798.
9. Louis Harms, of Hermannsburg, 1808-1858.
10. William Carey, pioneer English missionary, 1761-1834.
11. Robert Morrison, 1782-1834.
12. Samuel J. Mills, 1783-1818.
13. Adoniram Judson, 1788-1850.
14. Allen Gardiner, Patagonia.
15. Alexander Duff, 1806-1878.

- 16 David Livingstone, 1813-1873.  
 17. John Williams, 1796-1839.  
 18. John Hunt, Fiji, born 1812, 1838-1848  
 19. Henry Martyn, India and Persia, 1805-1812.  
 20. Samuel Marsden, New Zealand, 1814-1838.  
 21. William A. B. Johnson, W. Africa, 1816-1823.  
 22. Bishop Patteson, Melanesia Islands, 1855-1871.  
 23. Robert Moffat, South Africa.  
 24. John G. Patton, New Hebrides.

The *Tithe Gleaner* of the Cross Bearers' Missionary Reading Circle.\* gives the following three years' course of systematic reading and study of missions in all lands for 1898-99:

I. BIOGRAPHICAL.	
1. Bishop Patteson; Jesse Page.....	.75
II. HISTORICAL.	
2. The Conversion of India; George Smith, C. I. E., LL.D.....	1.50
III. KOREAN.	
3. Korea and Her Neighbors; Isabella Bird Bishop, F. R. G. S.....	2.00
IV. SOCIOLOGICAL.	
4. Christian Missions and Social Progress—Vol. I: Rev. James S. Dennis, D. D.....	2.50
V. PERIODICAL.	
5. THE MISSIONARY REVIEW OF THE WORLD: Rev. Arthur T. Pierson, D. D., Editor.....	1.90
6. Membership fee, per annum. . . . .	50
	<b>\$9.15</b>

### Book Reviews.

"Tell Them" is the brief life story of Dr. George D. Dowkontt, the medical missionary, who is so well known as the medical director of the International Medical Missionary Society of New York City. It is a most interesting and instructive biography of 250 pp., the story of a life of self-denial and faith and prayer, full of divine interpositions and deliverances. It invests with a new interest the great work with which Dr. Dowkontt is identified and the grand scheme at which he is working, of establishing a *Missionary University*, of which the present medical missionary college, 121 E. 45th Street, N. Y., shall be a branch. We commend this life-story to every friend of medical missions.

\* For this literature address Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo.

Those who seek to live a life of faith and prayer and carry on their work in immediate dependence on God will find here food for thought and incentive to trust. The book is published at the office of the *Medical Missionary Record*, 21 E. 45th Street, N. Y.

*Without the Camp*, a magazine published in Edinburgh and Toronto, in the interests of missions to lepers in India and the East, appears in an enlarged form and new dress. The price is but a penny a year, and no better way can be found to keep in touch with this interesting and Christ-like work than by reading this helpful little magazine. It is well illustrated and printed, and the articles are excellent.

### Books Received.

- THE STUDENT MISSIONARY APPEAL. Addresses at the third international convention of the S. V. M. 8vo. 563 pp \$1.50.  
 INDIA, THE HORROR-STRICKEN EMPIRE. By George Lambert. The Mennonite Publishing Co., Elkhart, Indiana. 8vo. 300 pp. \$1.75. Illustrated.  
 THE STORY OF CHRISTIAN MISSIONS, from the Apostles to the present. (Paper.) Robert N. Barrett, Th.D., Waxahachie, Texas. 8vo. 72 pp. 25c.

### Donations Acknowledged.

- No. 123. Work in the Philippines.....\$15.00  
 " 124. Narsingpur School..... 15.00

The first contribution received by us for missionary work in the Philippines comes from a Spaniard. He deplores and disapproves of the present war between the nations, but seeks to assist in the war of the Lord. He has endeavored to preach Christ in the Philippines, and now desires to have a further share in the work. He concludes:

"The only comfort to the Christian man is the thought that if these calamities are permitted by the Judge of all the earth, the outcome, ultimately, will redound to His honor and glory."

## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations From Foreign  
Periodicals.

BY REV. C. C. STARBUCK.

## EMANCIPATION FROM MORALITY.

Liberality is a good thing. We are accustomed to say, however, that there may be too much of a good thing. Our age certainly seems to be in a fair way of exemplifying this adage in the matter of morality. In the past we have been accustomed to see chastity an ideal to be striven for in life and to be assumed in literature. Even the unbridled licentiousness of the English drama under the Restoration never contradicts this ideal; it simply disregards and records it. The dramatists do not confuse virtue and vice; they simply display themselves with frank impudence as on the side of vice. Their writings must have been very corrupting, but they left the foundation of morality undisturbed. There was nothing to blunt the edge of indignant expostulation, from the pulpit and the press. Therefore, when Collier attacked the scandal of the drama, there had been no sophistications of conscience to blunt the force of his weapons.

Yet the utmost license of the elder English writers had a limit. It stopt within the natural relations of the sexes. Not until our own day, so far as I know, was anything ever put out in our language as esthetic literature turning on unnatural love. The *Spectator* scornfully said of the author that he would never dare to marry, for that a son of his would not be able to bear the taunts of his

schoolfellows: "Your father is the author of 'Charmides.'" Yet he did dare to marry (though I believe he has no children) and to parade himself as a leader of literature and society, railing at all who objected to the matter of his writings as miserable Puritans, until at last, having been convicted of practising what he preached, he fell into the hand of the law. Yet it is doubtful whether, having now served out his term, he will not go on propagating his gospel of unnatural vice.

But in the lowest deep there is a lower deep. There was a form of evil, known in antiquity as "the Lesbian vice," which, as involving the sex least inclined by nature to impurity, has naturally been regarded with double horror. A great French writer, however, just dead, has turned his powers of dissection and portrayal upon this, and has written a work upon it, which is said to have a large circulation in this country, principally among young men and boys.

This fact is very significant. It is not easy to gage the depth of prurency to be assumed in youths who furtively pore over descriptions of a form of impurity of which they themselves are by nature incapable. No one can assume in them either esthetic or moral ends in reading this work. For them it simply ministers to the instincts of lust in their inconceivable abysses.

An American writer, some years since, speaking of George Sand, said that altho her life was one of license, and her writings far from scrupulous, yet she always held ideals in view, and would turn away with disgust from such morbid



anatomy as that of her famous countryman, descriptions of which even a work on medical jurisprudence would be shy.

#### CHINA.

*The Helpmeet* (Woman's Work, F. C. S.) remarks: "The plun surely fell into the lap of Russia, at the close of the China-Japan war, when, to pay her indemnity, the Middle Kingdom borrowed so heavily from the great northern power. A recent issue of a Shanghai paper says: 'When Prince Cuktomsky with his suite arrived here, the independent Chinese recognized that he had come out as the agent of Chinese creditors to take a look at their security. We suppose that there is no one in China now who takes any interest in the politics of the Far East who does not realize that China is hopelessly mortgaged to Russia, and that, notwithstanding England's having the bulk of China's foreign trade, and the greater portion of the foreign wealth and property and population in China being British, the prestige of England at Peking has vanished entirely. . . . The rectified survey and tracing of the Russo-Chinese Eastern Railway has been completed, and so advanced are the preparations, that 250 versts' length of the new line will have been laid by the end of next year. Russia, in fact, is showing as much haste in the construction of her Chinese railway as of her Siberian one, and no doubt hopes to have both completed by the same time.

"Simultaneously with the announcement of the finish of the survey, comes the significant news that a special coinage is to be struck for "paying native labor" on the Chinese railway, and that a special Russian uniform is to be devised for the officials. In a word, Manchuria is being rapidly Rus-

sianized. When the secret could no longer be hidden that a branch of the Siberian railway was to be taken down into Chinese territory, we pointed out that such a movement simply amounted to an acquisition of territory, and even went so far as to publish a map of the altered condition of Asia. Every month the truth of our surmise is becoming more and more apparent. By the time the branch and trunk lines are completed, northern Manchuria will have come entirely under Russian influence. The railway, the source of all the trade, will be Russian; a Russian army of occupation will be stationed along its whole length, and the coinage of the country will be Russian. Surely, it is time that the map of Asia was redrawn."

—It should seem from *The Helpmeet* that Russian missions know how to utilize the services of the laity, especially the female laity, more flexibly than the Roman Catholic, and, indeed, than many of the Protestant. It says: "That they know how to utilize various agencies appears from an account of some of their older missions, in which the Christian women meet together once a month, when there is a general conference on church needs and how they may be met. One undertakes to relate Christian stories to her heathen friends; another to visit the homes of the poor; a third to assist at funerals, or to reconcile people who have quarreled; a fourth to assist in the education of the young, or to encourage the feeble in the faith."

As in the R. C. missions there appears to be no mention of Bible women.

—The Irish and United Presbyterian missions in Manchuria have together: 1 native pastor, 17 elders, 165 deacons, 63 chapels, 41 other preaching places, 5,002 members,

6,300 seekers. Native contributions between \$3,000 and \$4,000.

—A flash of light in darkness; on a temple of Canton stands the inscription: “Falsehood and truth, light and darkness, right and wrong are intermingled on earth, but heaven has clear discernment.”  
—*Der Missions Freund*.

#### JAPAN.

Speaking of the Doshisha, the *Chinese Recorder* says: “This institution, which was founded under the enthusiastic leadership of Mr. Neesima, has been in much trouble during the last few years. After the death of Mr. Neesima his successor in office was Rev. H. Kosaki, who had previously shown himself to be an earnest pastor and Christian worker in Tokyo. It is said, however, that he was very much under the influence of Mr. Ukita, the dean of the college department, who is very liberal in his views as to Christianity. Thus during the administration of Mr. Kosaki the Christian tone of the university has gradually deteriorated, and free thinking has run riot. Relations with the American Board have become more and more strained, and, notwithstanding the efforts to heal the break on the part of the board by sending a special deputation, the difficulties have increased, until the board was obliged to withdraw all its missionaries at the end of last year. The Japanese, having had it all to themselves, do not seem to have learned harmony, for at a meeting of the board of trustees of the university, so much opposition was developed against President Kosaki that he was obliged to resign, and his friend, Mr. Ukita, also followed him. After waiting only two weeks a new president was elected. The choice fell upon Mr. Yokoi, who at once assumed office. Mr. Yokoi’s history has been interesting as a gradual trend

away from evangelical Christianity”—say rather away from Christianity. “He was one of the famous ‘Kumamoto Board,’ from which the university sprang. While in college he was an earnest Christian, and at graduation chose for the subject of his thesis ‘Secret of Paul’s Life.’ His father had been more or less of a radical reformer, filled with progressive ideals, and suffered the penalty of his zeal in being assassinated in the street. The son had thus inherited an ardent nature, and after graduation went to a small town, on a meager salary, and built up a large and prosperous church. He was then called to Tokyo to work among students, and, needing money, went to America to raise funds. He was helped in this by Rev. Dr. Merriman, and succeeded in getting money for a church building. In some way his faith became shaken after his return to Japan, and he went back to Yale for further study, so as to clear up his doubts. He has now only been back in Japan for a little more than a year, but during that time he has been teaching in a Unitarian school, and been planning to turn his church into an unsectarian lectureship club. We understand that he has also contemplated giving up preaching and entering government service. His election to the presidency of what was once the leading Christian college of Japan, is far from reassuring to its friends and benefactors. He will but add to the spirit of agnosticism and liberalism. If Doshisha no longer furnishes an education under strong Christian influences, it has no reason for existence, as the Japanese government now provides plenty of schools, which can furnish as good, if not better, secular education than Doshisha. Its only justification for existence is its Christian influence on pupils,

and if that has vanished, the trustees could do no wiser deed than turn over the whole property to the government, repay the American board for its residences and the donors for their contributions, and at once cease to live. The history of this institution is full of instructive lessons to boards of missions, to which we shall refer at a later date."

#### THE KINGDOM.

—Come forth out of the royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty, take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.

—The mother of Schwartz, one of the most eminent of missionaries, dying left him, an infant, to her husband with these words: "I have dedicated our youngest son to God for such service as He shall appoint. Answer me, that when he hears the Lord's call you will not discourage it."

—Under God, the missionaries are the architects of a new civilization. They are the knights of a new chivalry.—*Rev. N. D. Hillis.*

—Charles Dudley Warner, in *Harper's Magazine*, says: "Wholly apart from its religious, or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. It is not a question of religion, or of theology, or of dogma, it is a question of general intelligence."

—Bishop Ingham in a recent sermon, speaking of the fact that Bibles were once kept chained in the churches, and that now copies

are numerous and cheap, said: "Those chained Bibles then have become winged Bibles now, and they fly round the whole world with the good news of God's grace."

—When somebody counseled keeping a record of answered prayers, Mrs. Amanda Smith, the colored Methodist evangelist, exclaimed: "It's all right for you learned folks to keep accounts, but, bless you, what can such ignorant souls as I do? I couldn't keep up with the Lord's goodness on a bicycle."

—Dr. Martha Sheldon, on her second daring invasion of Tibet, was confronted with the question, "What does it mean, that from every path and road strangers are invading our country?"

—There has been a greater increase in the number of converts in China during the last eight years than during the preceding eighty years.

—The danger of interference with natural habits and conditions is illustrated by some results which have followed the introduction of our civilization, our missionaries, our rum, our gin, and our clothing. The rum and gin have helped to debauch the natives, our diseases have afflicted, and the clothing of those converted to European methods of dress is bringing many to an early grave. Clothing in a tropical climate is not only unnecessary, but dangerous, as its use rapidly increases the temperature of the body, and thus increases the liability to danger from sudden changes in the atmosphere or exposure to drafts when at rest. In fact, if the European could be convinced of the utter conventionality of clothing and induced to gradually abandon it in the tropics, his mortality would be very greatly reduced.—*George R. Stetson.*



—The General Assembly of the Scottish Free Church recently sent a *telegraphic* message to Livingstonia, on Lake Tanganyika, and the reply leaving Kota Kota, to the south of Bandawé, at 9.45 a. m., reached the secretary in Edinburgh at 5.32 p. m. on the same day—*under eight hours*.

#### YOUNG PEOPLE.

—The year book of the Young Men's Christian Associations of North America gives figures with regard to 1,415 associations, with a membership of upwards of 240,000, and owning real estate worth more than \$20,000,000.

—Upwards of 100 Y. M. C. A. general secretaries are employed in the army department of the work, and wonderful reports come of the spiritual results achieved among the soldiers.

—The last annual convention of the Christian Endeavor Society, tho much smaller than were several of its predecessors, was yet fully equal to the very best for enthusiasm and profound interest. The growth of the organization continues to be phenomenal. The constitution for local societies has been translated and printed in 37 different languages. The total enrolment of world-wide Christian Endeavor is 54,191 societies, with an individual membership of more than 3,250,000.

Nine thousand societies in making their annual reports mention the money they have sent directly to their own denominational missionary boards, and the amount is \$198,000. The Tenth Legion, starting but three months before the last convention, has an enrolment of over 10,000. The comrades of the Quiet Hour, an enrolment of individuals started last year by President Clark, has now nearly 10,000 members. Each

comrade sets apart religiously at least fifteen minutes a day for communion with God.

—How should you like to wear a dress with no seams, no buttons, no pockets, and no sleeves? That is what the girls do in India, *Our Young Folks* says, and they are very fond of pretty and bright-colored dresses, too. The dress is simply five yards of muslin. When only three or four years old a little girl begins to learn how to wind it gracefully around the body and over the shoulder. When she goes into the street she slips one end over the head as a veil. A little short-sleeved jacket is the only other garment she wears. This is a very cool and comfortable costume for the hot climate. Every family has a jewel-box full of "cubby-holes" for each ornament. This is often buried in the mud floor of the women's inner apartment. If you want to see their jewelry you must make an appointment beforehand, so that they can dig it up. Once in eight days the girls and women wash and comb and oil their hair, and have it nicely braided. They stain their nails with henna and let them grow very long.

#### UNITED STATES.

—According to Dr. H. K. Carroll, in an article in the *Forum*, it requires \$10,365,000 annually to pay the bills of the Protestant Episcopal Church, \$23,863,000 to pay those of the Methodist Episcopal Church, nearly \$24,000,000 for the expenses and contributions of the Northern Presbyterian Church, \$11,673,000 for those of the regular Baptists, and \$10,355,000 for those of the Congregational denomination, making an aggregate of \$88,000,000 every year contributed by 10,768,000 members, an average of \$8.16 per member.

—The New York Board of Edu-

cation did a wise thing when it appropriated \$15,000 for the opening of the public playgrounds during the summer months. The playgrounds are to be in 20 different school yards, mostly in tenement districts, and the exercises are to consist chiefly of games conducted by the children, under the supervision of salaried and trained kindergartners.

—According to Appleton's *Cyclopedia* the gifts bestowed upon schools, libraries, picture galleries, hospitals, etc., during the last five years amounted to \$165,800,000, of which the largest annual total, \$45,000,000, belongs to last year, and the smallest, \$27,000,000, to the year preceding.

—Since 1871 the Broadway Tabernacle church, New York, has contributed to mission and charitable causes \$625,000. Besides this, and during the same time, it has contributed toward its own support, toward its debt and toward Bethany Mission \$900,000. During the same period the women of the church have contributed to mission work, in money and boxes, \$89,000.

—The medical work under the care of the American Baptist Missionary Union employs 29 physicians, with 12 hospitals known distinctively as such. In addition to these every large mission school has its separate room or building for hospital purposes, and there are found in almost every station arrangements for the special care and treatment of the sick.

—A great many Catholics are sending their sons to non-Catholic colleges and professional schools. Of such there are 300 in Harvard, 201 in the University of Pennsylvania, 120 in the University at Ann Arbor, Michigan, 118 in the University of Wisconsin, 115 in Yale, 85 in Cornell, 60 in Iowa University.

There are 1,452 Catholic students in the 35 colleges from which the statistics come. There are 20,261 students, collegiate and preparatory, in Catholic institutions, but of these only 973 are collegiate students, against 1,452 Catholic collegiate students in the 6 non-Catholic colleges named.

—The American Sunday-school Union is actively engaged in the distribution of religious and other literature to the army and navy of the United States. It has sent out over 20,000 books since the war began, and is issuing them at the rate of 1,000 a day.

—The seventeenth commencement exercises of the Tuskegee Normal and Industrial Institute (Alabama) were attended by about 4,000 persons. The past year has been unusually successful. The number of graduates from the different departments was 48. The cash receipts for the year were \$114,487. Of this amount \$62,000 went for current expenses and \$52,000 for permanent endowment. Twenty-six industrial departments have been maintained, and 1,047 students have been in attendance, who have paid in labor \$52,000 toward their expenses.

—Since Samuel Newell sailed for India in 1812, the State of Maine has supplied no less than 77 missionaries to the American Board.

—Dr. Pearsons, of Chicago, has seen 5 of his colleges—Pomona, Pacific, Whitman, Beloit, and Mt. Holyoke—complete the conditions of his gifts and receive their checks from him. The entire endowment raised for these institutions by means of these conditional gifts has been \$1,000,000.

—Mr. Moody has received a gift of \$100,000 in stocks and bonds for his school work in Northfield. The funds are to be divided, the North-

field Seminary and Mount Hermon School each are to receive one-half. The name of the giver is not made public.

—With the exception of 50 or 60 diplomatic agents and students, the Chinese of the United States come from only one of the eighteen provinces of China, Kwangtung, and from only limited portions of that one. In round numbers there are 125,000 Cantonese in this country, of whom 75,000 are on the Pacific coast. Differences of dialect and clan divide them into four groups. The Sze Yaps come from the four counties of Sun Ning, Sun Wei, Hoy Ping, and Yan Ping, and number about six-tenths of the population; the Heung Yap men, who come from the county of Heung Shan, represent two-tenths; the Hakkas or “squatter tribe,” formerly a gipsy class from the county of Ka Ying, estimated at less than five per cent. of the Chinese in America, and, lastly, the Sam Yaps, from the provincial capital and adjacent prefecture, mostly merchants, capitalists, and scholars, who represent the remaining fifteen per cent.—*Rev. F. J. Masters.*

—For the first eight months of the current missionary year the foreign missionary society of the Disciples received \$57,249, a gain of \$5,845. There was a gain of 313 contributing churches. The society will send out 10 new missionaries in September.

—Dr. Pentecost, chairman of the standing committee on foreign missions, gave some startling figures in his reports before the Presbyterian General Assembly. He said that if all ministers in that church had given as much money to foreign missions last year as the missionaries gave for the debt, the sum would have been \$101,500, and if the whole church had given in

the same proportion, the board would have received \$7,250,000, instead of \$801,773.

—The Presbyterian Board of Foreign Missions has commissioned this year 32 new missionaries to the foreign field, as follows: Africa, 6; South America, 2; China, 10; India, 6; Japan, 4; Korea, 1; Persia, 2; Siam, 1.

—More than 33 per cent. of the receipts of the Presbyterian Board for the past year have come through the woman's boards and the young people's societies.

#### EUROPE.

**Great Britain.**—The Church Missionary Society is most prayerfully watching the signs of the times with reference to opening a new mission in the Khartoum region as soon as the British troops shall recapture that city. This is only the revival of a plan formed years since, when General Gordon was in command in the Sudan.

—These figures, relating to the number of Bibles issued per annum, tell us something of the growth of the British and Foreign Bible Society. In 1808, 81,000; in 1826, 314,000; in 1844, 944,000; in 1862, 1,595,000; in 1880, 2,780,000; in 1898, 4,387,000.

—For years Mr. Barnardo has been sending large numbers of boys and girls redeemed from the London slums to good homes in Canada, and it is most gratifying to learn that so many of these are prospering and are grateful for kindnesses received; that in six years they have sent back to help other children no less than £8,375 (more than \$40,000).

—The Presbyterian Church of Ireland reports 1,473 baptisms in China, and an increase of the native membership in the Chinese mission from 1,800 to 3,234. About



1,600 inquirers are under instruction. Since the beginning of last year 20 Jews have been baptized.

—A scheme has been prepared that marks a new departure in the policy of the Wesleyan Missionary Society, and makes it possible for the missionary committee to appoint laymen to educational, medical, or evangelistic work in the foreign field. As the law stands at present no man can be sent out by the committee for such work unless he be an ordained minister or on probation for ordination.

—The National Bible Society of Scotland circulated last year 802,155 copies, being 96,545 more than in 1896, and the largest circulation ever reported, excepting for one previous year. No less than 507 colporteurs are employed, and in Italy the work of one of them has resulted in the formation of a Christian church. In India another has been helpful in leading 86 persons to confess their faith in Christ. In Belgium a third has completed nineteen years' service, in which he sold more than 50,000 Scriptures.

—The National Bible Society in 1897, with 9 European and 170 native colporteurs in China, distributed over 10,000 Bibles and Testaments, and over 300,000 portions. On the shores of Lake Nyassa, in Africa, her agents sold New Testaments to the value of \$100.

—In a remote Welsh village, situated high up among the wild rocks of Merionethshire, great interest has been shown in the C. M. S. for some years. One box is particularly worth noting, since for several years it has raised over £3 per annum. This year its contents reached over £4 11s. The holders of the box are a poor Welsh spinster and her little maid, who keep a tiny shop in a small Welsh mountain village. Their missionary information is

*small, but their love large.—Intelligencer.*

**The Continent.** While many Anglican clergymen are moving toward Rome, many Roman priests on the continent are moving in the opposite direction. Their movement is steadily becoming more noticeable, especially among French priests. The editor of *Le Chrétien Français* for April speaks of a large number of most brilliant abbés whom he personally knows as having "become practically the disciples of the Huguenot thinker," M. Sabatier. One of these expriests, M. Charbonnel, has been quite successful as an evangelist among atheists and socialist workmen in Holland and in Belgium. The preaching of M. Charbonnel has proved so effective among the Catholic masses in Belgium that the church authorities have resorted to their ancient method of calling in the civil authorities to break up his meetings. A *maison hospitaliere* has just been opened at Sèvres, as a temporary home for priests who abandon the Church.—*The Outlook.*

—The Paris Missionary Society is financially embarrassed by the enforced enlargement of its work. Its income was but 738,570 francs last year, and of these 168,000 were expended in Madagascar, with the prospect that in the near future 350,000 will be demanded for that island. Some of the Huguenot churches are rising grandly to the occasion, a single one increasing its gift in five years from 1,948 francs to 7,400.

—Not in the least unworthy to be compared with the strategy of our army and navy is the brilliant *coup de main* of Mr. and Mrs. Gulick, soon after the opening of hostilities, in moving their girls' school from San Sebastian, Spain,

to Biarritz, France, without the loss of a pupil, and with no serious interruptions in the studies.

—The *Christian Advocate* says: “There have been several recent indications that are favorable to the permanency and further extension of our work in Rome. Dr. William Burt had a personal and private interview with King Humbert a short time ago. The interview was extremely cordial and without court ceremony, and lasted about 20 minutes. The king met Dr. Burt just inside the door of his private room. They shook hands most heartily, and talkt familiarly. The king exprest himself as delighted with the American ambassador, General Draper, and with the cordial relations existing between the two countries. He manifested a lively interest in the work of our church throughout Italy, and said he had watcht our new building in Rome go up from foundation to roof, and he congratulated Dr. Burt and the church upon the success achieved. He regarded this as a declaration to the world that in Rome there is liberty of conscience.”

—To commemorate the twenty-fifth anniversary of the king’s accession to the throne, there has been contributed throughout Saxony the sum of \$1,200,000, as a jubilee fund, for special benevolent and charitable purposes. Among numerous items the Leipsic Deaconess Home received \$25,000 toward a new hospital.

—The institution of a lottery to promote the prosperity of German colonies has been sanctioned, it is said, by Emperor William, and it is to be conducted, we believe, under the auspices of the German Colonial Society. It is expected to yield 5,000,000 marks. This seems to us an anomaly at the end of the

nineteenth century; but we are guilty of some anomalies ourselves, as where we license saloons in order to promote the prosperity of municipalities. But the lottery is out of date with us; we have no place either in law or morals for it.—*Independent.*

—The receipts of the “Gustave Adolf Society” in Germany during 1897 amounted to \$525,000, an increase over last year of \$38,000. This society takes its name from Gustavus Adolphus, king of Sweden, who, during the thirty-years’ war, intervened and saved Protestantism in Germany from annihilation; and does similar rescue work for the weak Protestant churches scattered over Roman Catholic sections of the country. During the past year 32 churches were dedicated and building operations for 40 new churches commenced. Ten parsonages were finished and 12 new school houses opened for use.

—At the late annual meeting of the Church Building Society of Berlin, it was reported that, in the last ten years, 42 new churches had been erected and that 9 were now being built. About \$6,250,000 (nearly all voluntary contributions) had been already expended, and more funds were needed. The “Emperor William Memorial” church has cost \$865,000 and is not yet completely finishit; about \$500,000 will be needed for the interior decorations, one-half of which sum is at hand.

—The Rev. J. F. Dickie, pastor of the American Church in Berlin, is in the United States in the interest of the project for a new house of worship for his charge. For this \$100,000 are needed, of which one-half has been subscribed. An excellent site has been bought for \$35,000. Dr. Stuckenberg be-

gan this movement some years ago.

—After all the serious hindrances of twenty-five years, the Bohemian Mission of the American Board have 50 out-stations; 12 churches, with 854 communicants, 101 of them having been added the last year; 7 Bohemian preachers; 3 evangelists; 3,530 adherents, with average congregations of 1,991, and contributions by the people for last year of \$2,300.

—The Baroness Clara de Hirsch is giving the town of Salonica a fresh proof of her benevolence. It consists of the granting of 4,000 francs for the erection of a hospital in addition to 20,000 francs she had already given for the establishment of two dispensaries in the same place with the object of providing poor families with medicines and medical consultations. The baroness express the idea of securing to the institution an annual income of 30,000 francs for its maintenance, provided that the community pledges itself to give an equal amount. Altho named the Jewish Hospital, it will admit patients of every denomination. The beds will number 100.—*Jewish Chronicle*.

#### ASIA.

—Lord Kinnaird gives this indorsement to the College Y. M. C. A. work in Calcutta: "I have spent nearly a month in Calcutta, and have had many opportunities of seeing the work of the Young Men's Christian Association, having presided at their anniversary and spoken at seven other meetings in connection with their work. On three successive Sundays I spoke to an average of 400 men at the college department. Almost all of them were non-Christian students. They listened as attentively as an audience of young men in England would do, to the plain

preaching of the Gospel. The College Association is surely in one of the most important positions in the world for winning non-Christian students to Christ. There are 24 colleges and 74 high schools in Calcutta and the association is in the most central position possible. There are over 4,000 students within half a mile of the new building, and over 6,000 within a mile. From 600 to 1,000 non-Christian students attend the Gospel meetings held every week."

—The American Methodists are among the most aggressive and successful workers in India. Under the wise guidance of that prince of missionaries, Bishop Thoburn, they are going largely into the work of publishing a Christian literature both in English and the vernaculars. The other day Dr. Rudisill, their able representative in Madras, opened their large new premises there, and promises to do a splendid work in this line, which will be felt in the progress of our faith in South India. It is rather remarkable that the Methodists, of all denominations, should take the lead among Protestant missions in this department of work. Time will prove that they are wise in this if they only are supported in it from America.—*J. P. Jones*.

—The plan adopted by the Hindu Tract Society at Madras in their aggressive campaign is thus stated: "Learned pundits must go forth and put the missionaries to shame by their dialectics. Tracts against Christianity must be published in all the vernaculars and distributed over all the land. Committees must be formed in all the towns and villages to warn the people against listening to Christian preachers."

—Apparently the barbarous hook-swinging ceremony is not confined to the southern districts



of Madras. A correspondent, Mr. Robert Barnard, writes from Gan-guria to the *Pioneer* to say that in the Manbhoom district of Bengal the ceremony, which is there called *choit*, has lately been celebrated throughout the whole district. The apparatus consists of a long pole planted in the ground, with a rope fastened to the top. At the end of the rope is attacht an iron hook which is passed through the flesh of the "victim," who is then whirled round the pole. Mr. Barnard says that over 60 persons have gone through the ordeal, being persuaded that they would get good rain for their crops if they did so. He found one man bearing marks of having been hook-swung 18 times !

—A friend writes to the *Indian Social Reformer*: "Yesterday morning (16th April), Bezwada witness the celebration of a deplorable specimen of early marriage. This time the parties are Sudras, immigrants from the Vizagapatam district. The bridegroom is 10 years old and the bride is at the ridiculously low age of 4 months !"

—Our party has been 27 strong, including the seminary teachers and students and a few catechists and evangelists, and the work has covered a field of about 300 square miles. Nearly 300 villages were visited, not far from 30,000 people address and a large number of Bibles, Bible portions, and other religious books were sold. It is a very hot part of the year, but a time when the people have leisure to listen to our message. Our force have done splendid work, and with a will and enthusiasm that are very gratifying. It is anything but easy to get up before daybreak daily for a couple of weeks, travel afoot some fifteen miles and preach in some five or six villages, under a blazing tropical sun. We have also run

two magic lanterns almost every night to large and interested audiences. Violins, a concertina, cymbals, and Sunday-school pictures were among the attractions that we used.—*J. P. Jones.*

—Rev. J. G. Gilbertson, of the Lahore College, writes of changes which are gradually occurring, in spite of all the prejudices of caste or sect, as a result of missionary education. One is that Mr. Gilbertson's Bible class in the college, which hitherto has been confined to Christian students, now embraces over 30 non-Christians. Most of them are Mohammedans and are giving good attention. At the university convocation held in Lahore for conference, an evening reunion of over 50 graduates of the college was held, embracing the classes of the last eight years. What was quite significant was that the wives of the young married graduates were present. Many of these gentlemen occupy high positions, and altho they were not Christians, they appeared to appreciate the freedom and the aggressive spirit of the occasion. Mr. Gilbertson says: "Refreshments were provided during the evening. The Hindus at one of the class-rooms sat apart by themselves. Separate entertainment had also been provided for the Mohammedans, but to our great amusement they crowded in with the Christians, and ate and drank tea with the zest of home school-boys." — *Church at Home and Abroad.*

—The feeling even among the natives that Hinduism is doomed is thus shown: "When Bishop Hurst was in Poona some years ago, he went out to the great temple of Parbuti, and there watcht the worshippers. He askt the aged Brahman priest, who for many years had received the offerings there: 'Do as many people come here to pray as

formerly?' 'No,' was the reply, 'they are fewer every year.' 'How long will this worship last?' asked the bishop. 'God knows,' was the reply, 'perhaps ten, perhaps fifty years.' 'What will bring it to an end?' asked the bishop. 'Jesus Christ,' was the answer."

— A good deal of excitement has been caused among Buddhists by the arrival in Colombo, Ceylon, of the hermit priest, Sing Hui, who for the past seven years has been spending his time in prayers and meditations in a niche on the face of Adam's Peak. Here, he has not moved from one position all the time, despite the fact that he was fully exposed to sun and rain. He has only had one meal a day—prepared for him by his brother, Hang Hui, who accompanied him to Ceylon along with his father, mother, and sister, and who himself was a high priest in Foochow, whence Sing Hui comes. He was to leave Colombo on the 14th, and travel back to China *via* Rangoon, Penang, Singapore, Hongkong, Shanghai, and Amoy.

**China.**—Already China "boasts" of 300 miles of completed railway, 80 from Tientsin to Peking, and 215 from Tientsin to Chung-hon-so; with *plans* for 1,500 more, connecting Tientsin with Canton, 1,500 stretching westward from Canton, and 2,500 extending up the Yangtse.

—When a Chinese baby takes a nap, people think its soul is having a rest, going out for a walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid that her baby's soul has wandered too far away, and can not find its way home. If it doesn't come back, of course the baby will never waken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost.

They hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great. So, whoever carries the little one keeps saying its name out loud, so that the soul will not stray away. They think of the soul like a bird hopping along after them.

—Miss Kerr, writing from Yen-San, says: "The last day I was in Tientsin I had two visits paid me, which should not be forgotten. One was from a Chinese lady, who handed me 20 dollars for the medical work I hoped to do in the new station, as a thank-offering for spiritual blessing received through her friend's visit to her home. The other visitor was a weather-beaten Russian sailor, serving on board an American gunboat. This man had lived a reckless, wicked life for many years, and had no hope of ever becoming better. But after being in Tientsin for some time, he noticed that a man on his ship, who used to be as wicked as himself, had become altogether changed; and he thought this had come about through his friend spending all his spare evenings in the 'sailors' room' at the London mission. Hope suddenly sprang up in the Russian's heart, and he knelt and promised that if God would make him a good man, he would give a thank-offering to help on His work. At once he began to attend the meetings, and was not long in becoming a humble and trustful child of God. Now, having paid his many debts, he came with his gift of 20 dollars, tears of gratitude raining down his furrowed face, as he thanked his Savior, and then thanked his friend, who had had the great joy of leading this sin-laden one to the feet of Jesus."

—A missionary writes: "The city of Ta-li is the residence of the gen-

eral of the province, called T'i-t'ai. He is an old man about eighty, and is in high favor with the emperor. He is very strict, and allows no one to smoke opium or gamble in his yamen. He seeks to abolish gambling in the city, and if any one is caught at it, he is punished. At the big market there used to be a great deal of gambling, but since the general came here it has been suppressed. At night about nine o'clock a gun is fired, suggesting that every one should leave the streets and go home to bed. After the gun is fired the old general goes out, dressed as an ordinary man, with a band of soldiers a good distance behind, and if he sees any rowdyism, he orders the disturbers to be taken in charge. He is quite a reformer, and yet he knows nothing practically of Christianity. Some books were sent him when he arrived in the city, but he returned them with a polite message that he was old and could not study them."

—Dr. Hall, of the Shansi mission, reports a remarkable growth of the medical work. Beginning with the year 1894, when there was a total of 6 patients in the hospital, the number increased last year to 547. In the dispensary the number of patients in 1894 was 117; in 1895, 619; in 1896, 2,341; while last year the number was 4,536. These patients came from the provinces of Chihli, Honan, and Shantung, and from no less than 14 cities and 157 villages.

**Japan.**—Girls in the boarding-school at Kanazawa, instead of receiving gifts last Christmas, themselves brought gifts for the poor. It was made one of the ceremonies of a festive program, which was concluding with a treat of their favorite cake and oranges, when one of the girls suggested that if any one preferred to give away her cake, it could be put on the tray. Mrs.

Naylor says: "The hearts of the teachers were touched indeed when they learned that *every girl* had given both cake and fruit. Coal, warm dresses, rice, and money were taken to the poor and aged. Since this blessed Christmas season a marked religious awakening has been observed."

—Mrs. S. V. Fry writes as follows: "It has long been a well-known fact that the medical men of Japan have made wonderful progress and become so skilful and numerous that medical missionaries are absolutely unneeded. Also, their charges are astonishingly low. Tho I knew all this, I disliked to have a Japanese doctor, and was very sorry when one of our missionaries, who practised medicine a little among foreigners here, moved to Tokyo. While my husband was on his last preaching tour, I had to take to my bed and call a physician. I sent for one with whom I was slightly acquainted, and whom I knew to be a gentleman and a Christian. I found him to be so highly educated and skilful that I shall never again dread a Japanese physician. Tho I have been a semi-invalid for the past year, he seems to have cured me by only five visits."

—Rev. Henry Topping writes in *Gleanings*: "We have recently adopted the envelope system of weekly offerings. We were much pleased that so 'foreign' a custom should be so graciously adopted; and particularly, that the regular passing of the collection bag should be acquiesced in, for the Japanese shrink from publicity in giving money, as they also do in receiving it. They regard such publicity as vulgar, fit only for the shops. Their sense of propriety prefers rather that their salary be handed to them in a sealed envelope without remark, or, better yet,



left where they will find it. Therefore, we rejoice in such evidence of their willingness to become a separate and a peculiar people for Christ's sake."

#### AFRICA.

—Little did Rameses *et al* of the olden time think that such things would ever be, and how refreshing it is to read that the four presbyteries soon to be set up are likely to be called after the Delta, Middle Egypt, Asyut, and Thebes, and to be joined in the Synod of the Nile.

In the *Fortnightly Review* for May is a fair and rational article on the British occupation of Egypt. The writer does not claim for it an unqualified success, but sets forth these facts: In fifteen years the population has increased from 7,000,000 to 10,000,000, and 2,000,000 of this increase is found in Upper Egypt, the least fertile portion. The area of tilled soil is greater by 600,000 acres. The railroad traffic has grown from £1,300,000 to £2,000,000, the post-office receipts from £91,000 to £119,000, and the number of letters from 3,500,000 to 11,300,000. There is no extortion or oppression, and the people are better paid and fed.

—Rev. A. Pohlman writes from West Africa: "The climate here has been blamed for many things for which it is entirely innocent. Many a missionary has died on this coast and the climate has been charged with his death, where, if the truth were known, work, or over-work, would be found the true cause of his death. It is true, undue exposure to the sun, or rain, or night air, will carry a man to the grave in this tropical climate faster than the same exposure in a frigid or temperate zone, and it is equally true that a tropical climate is not as healthy—for a white man—as the zone in which he was born,

and it is also true that the quinine bottle is always as handy of reach as the average smelling salts bottle at home, yet the fact remains that if one lives at these tropics as he ought to live, the chances are that he will live much longer than the workers who came out years before.

—Visitors of every class—spiritual and political, educational and scientific—continue to bring home testimony to the value of Lovedale Institute as the most powerful factor in the evangelization and civilization of the Kafirs and other dark races. The pressure to extend its operations on the one hand, and the tendency to reaction shown by the educational department of the Cape government on the other, led us, with the hearty cooperation of Dr. Stewart, to adopt measures for developing more local self-support and self-reliance, while increasing educational efficiency, literary and technical. Notwithstanding the ravages of the cattle plague, which grievously pauperized the people, the sum of £3,544 was paid as fees by 813 pupils and students last year, or £374 more than that paid by 889 in 1896.—*Free Church Monthly*.

—Some welcome news of progress in the Livingstonia region appears in a recent issue of the *Scotsman*, as supplied by its London correspondent. He says:—"I have intelligence from the heart of central Africa up to the middle of March. All along the eastern slope of the watershed between the sources of the Kongo River and those of the northern affluents of the Zambesi, the Scottish missionaries of the Livingstonia enterprise, now twenty-two years at work, and the Scotch-Dutch agents of the Dutch Reformed Church of South Africa, have produced remarkable results, as testified by the statistics of the year 1897. In the schools, 13,569

youths of both sexes, but chiefly boys, were in eager attendance, only a few as yet paying fees, but all purchasing their own school-books, printed on the spot, and the Nyanja New Testament, as translated by Dr. Laws. Of these, 11,423 were taught by the Scottish, and 2,146 by the Dutch missionaries allied with them, of whom A. C. Murray is the head. The former had gathered into 5 churches, at the 5 central stations to the west of Lake Nyasa, 1,114 adult members and some 3,000 adherents or candidates for membership. At Bandawe, on the Lake Shore, these lately savage people are themselves building a brick church, to seat 1,500 of their number; the iron roof is on its way out from Glasgow. This is the largest medical mission in all Africa. Last year there were 5 graduates of Edinburgh, Glasgow, and Aberdeen universities, with 2 trained nurses, who treated 9,943 medical cases, and performed 13,909 surgical operations, many of them major, the patients numbering some 10,600 men, 6,000 women, and 6,200 children. It is difficult to realize that such a work is going on day by day in a region unknown five years ago, save as the horrible hunting-ground of the Mohammedan slave-raider. The joint Scoto-Dutch Mission is industrial, as well as medical, educational, and preaching.

—Johannesburg, in 10 years, has grown to a city of about 100,000, representing nearly every nationality of the earth.

—Dr. Laws writes thus of progress at Livingstonia: "Numbers came, as before, seeking admission, but only to be sent away. Accommodation and food supplies continue straitly limited. Some young men, who were not eligible as ordinary pupils, but who were very anxious to be taught, solved the

difficulty for themselves. They find their own houses, and earn enough to keep them in food and clothing by working on the station in the forenoon, while in the afternoon they attend the lower school. The number of these is steadily growing. They are mostly men whose hearts have been more or less touched by the Gospel message. Shortly after the reopening, a band of pupils arrived from Mwenzo, completing the institution's connection with the stations of the mission. They are bright, promising fellows, who are likely to be a credit to the newest and inmost station. The Henga people around Livingstonia are showing a remarkable desire for learning. The cry in the villages is for teachers to be settled among them. They are willing to build the houses needed; but as work has been only so recently begun in this tribe, there are no lads yet really ready to be sent out to teach. One village school is about ready for opening, to be worked by teachers from other tribes; and some more are contemplated. It is plain, however, that the advancement in the villages around will for years to come be greater than the institution can fully respond to."

—The singular knowledge of the Scriptures shown by the Christians of Uganda is a surprise to all who know about them. They know not only the words of the New Testament, but also the chapter and verse. A missionary writes that he is often puzzled by having some one in his walks come suddenly upon him and ask the meaning of a particular passage, simply referring to it by chapter and verse. For instance, a man will come upon him and ask, "What is the meaning of Matthew xxi. 33?" Or, "What do you understand by John x. 10?" In the class he was

askt the question, "Can you not connect John xii. 2 with I John ii: 19?" How many Christians are there in the United States who could answer these questions without referring to their Bibles? And yet these people of Uganda have only had the New Testament in their language since 1893!—*Missionary Herald*.

—This item also comes from Uganda: "I have known the doctor get four or five in the morning of these funny letters; they are very proud of the great accomplishment of writing, and use up every scrap of paper they can find for the purpose, often resorting to scraps of newspapers and advertisement pages; so sometimes they are a little difficult to decipher. They have a graphic way of describing their diseases. One comes who says: 'I have something moving about in my chest with the rapidity of a wheel'; then another will come saying: 'It begins in my legs, rushes all over my body, and finally takes up its abode in the head.' I heard a man asking the other day if he was to swallow the paper in which the pills were done up, and another patient arguing as to whether the tabloids given him could really cure a skin trouble. 'Oh!' said he, 'if only I could have some medicine to smear on, then, yes then, I should be healed.' A little ointment to rub on their bodies sends them away truly happy."

—King Menelik, of Abyssinia, claims that the queen of Sheba, who visited Solomon, was the founder of his dynasty, and that he is the ninety-seventh in direct descent from her. He is going up to Jerusalem this summer himself, in order to see the place to which the ancient queen made her memorable visit.

**Madagascar.**—The government in Madagascar has prepared a new difficulty for missions in that island. It demands that in compensation for the exemption of the Malagasy teachers from work on the roads, horticultural teaching shall be organized in every school. To establish school gardens is no easy matter, and the new regulation has given fresh pretexts for the intrigues and accusations of the Jesuits. Many of our teachers have become so discouraged that they have thrown up their employment, finding the struggle too hard. In some places the Catholics have denied that our teachers had any right to have a garden. In others, it has been insisted that in order to be exempt from the *corvée*, the teacher must add to his school, not only a garden, but workshops for carpentry and lock-making. How would it be possible to combine the plantation of 800 gardens in Imerina with the organization of 800 workshops for carpentry and as many for lock-making?—*Journal des Missions Évangéliques*.

—Fiji is the most distant outpost of the Church of England, and the Rev. William Floyd, of Levuka, in writing to the Society for the Propagation of the Gospel of the thanksgivings there for Queen Victoria's long reign, pointed out that it was there the world-wide celebration of the queen's jubilee began. He said: "I may mention that Fiji is the remotest British possession where there is an organized Anglican church and clergy, and Levuka, owing to its geographical position, 178.51 E. Greenwich, enjoys the peculiar distinction of commencing the 'wave of song,' which, taking its rise with us, past on through Suva, New Zealand, Australia, India, Africa, England, and America with the sun, until it encircled the globe."





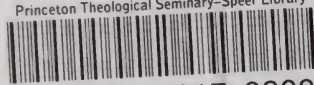
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